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The New Layman for the
New Time





A Round-table Group of Laymen Studying the Problems of Laymen under the Leadership
of the Author

The New Layman for the New Time

A DISCUSSION OF PRINCIPLES

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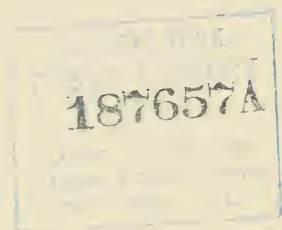
Introduction by
AMOS R. WELLS



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To
The Laymen of the Churches, Kings
and Priests Unto God, Divinely Com-
missioned Evangelists and Servants
of the Most High and of
His Kingdom

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That Other Heresy

WE have heard much of the heresy of unbelief. There is another heresy, too—the heresy of deeds. The rich young ruler was such a heretic. He had kept the commandments, but he would not do his Christian duty. The highest faith will not save unless it functions in life. “Not every one that saith,” “but he that doeth,” shall enter the Kingdom.

Creeds are fossils, dried bones in a valley of death, unless they blossom and fruit in cups of cold water, in visits to the sick and imprisoned, in loving-kindnesses shared with our brother-men for the Master's sake.

Introduction

THE Christian ministry is a sacred institution. Born of the consecration and the God-blessed efforts of the Apostles, through all the ages since it has numbered among its members a vast throng of heroes and saints, the true leaders of men. No higher possibility is before any one than devotion to this lofty calling.

The exaltation of the laity that is urged in this book means the exaltation of the ministry as well. When laymen are supine, cowardly, worldly, they neither demand nor admire heroism in their pastors. When laymen seize the weapons of their spiritual warfare and rush to the fray, they recognize their need of trained and courageous leaders, and follow them with pride and joy.

The Christian Church is another sacred institution. Its sacraments are inspired of

God and are the strengthening comfort of the world. Its creeds are the convinced formulizing of our living faith. Its ritual is the outpouring of our eager worship. Ecclesiasticism, when it does not pass its fundamental meaning, is that which calls a Christian out from the entanglements of the flesh, the snares of the trivial and the temporal, and binds him in a mighty fellowship with the people of God, the heirs of eternity.

These things are as dear to laymen as to ministers. Laymen are often more conservative than their preachers, more "orthodox" than their theologians. The central beliefs of the Church have always sprung from the conviction of the great mass of believers. The Church's forms and organization have always rested upon the common sense of the average church member. The spurs to lay fidelity and activity which President Harper uses in this book will not drive Christianity away from its proper ecclesiasticism, but towards it.

It may be asked why at this time, when

ministers are perhaps less regarded than ever before as mere ministers, and more closely levelled with the rest of humanity, there is need of such a book as this ; especially as the layman has manifestly come into his own again, so that most pastors are zealous to draw him out, exalt him in the Church, use him in every way he will consent to be used.

This book is needed because even now the layman, in spite of his enlarged and ever-enlarging opportunities for Christian service, is not awake to those opportunities ; nor do ministers yet, on the whole, press the layman's duty upon his conscience and lead him into the fields of action that he should occupy. This is the layman's age only in hopeful prospect, not in realization. Some will think that this book exaggerates the need of lay activity, but the times require strong statements of this all-important matter.

Particularly in the central work of the Church, in evangelism, is the layman drawing back from his splendid duties and high

responsibilities. The emphasis of this book on that point is not, could not be, an over-emphasis. Pastors urge it, evangelists insist upon it, but no crusaders' fervor has yet seized upon the masses of church members and hurled them forth upon the cohorts of Satan.

These stirring pages will accomplish a great work if they set ministers and other church leaders everywhere to planning definitely for the aggressive work of laymen. Give the men tasks fit for men, the women work fit for women, calculated to call out all their powers and make the utmost demands upon their purses, time, strength, intellect, and devotion. They will respond. Boldly, gladly, and promptly they will respond. And the Kingdom of God will come.

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Boston, Massachusetts.

Foreword

ON a well-known occasion during the Civil War, General Robert E. Lee made for the front personally to lead

his men to victory. He was however denied this privilege, his men refusing to advance unless he should return to the rear. In the army of the Lord we pursue just the reverse course, greatly to our hurt and the Kingdom's defeat. In the Church, we laymen wish our generals, our ministers, to keep constantly in the front, while we, the individual soldiers, do poor service even at protecting the rear. It is a serious situation—one calling for serious consideration on the part of the serious-minded laity of the Church. It is much as if, in war-time, our government should send the teachers at the Military and Naval Academies to the front, while the men they had trained remained at home and read

the accounts of great national victory in the newspapers. We know under such conditions there would be only national disaster to report.

The general prevalence of such a condition throughout the churches in this country explains why it takes fifty Christians a whole year to win one new recruit for the Kingdom. It also explains why the average church, the country over, adds only about three members to its roll in any one year. It still further explains why we fail to reach for Christ eighty-five per cent. even of the children in our Sunday-schools. Manifestly we need to change our plan of campaign.

The notion that the layman's obligation to the Kingdom is fulfilled if he pays the minister and attends the public services of the sanctuary, and, if requested, becomes an officer in the Church, is a pagan notion. Nowhere in Scripture is it thus taught. The early Church for the first four centuries of its history, without regular places of worship, without wealth, without social prestige, with-

out governmental toleration even, spread like a mighty conflagration. Every member was a fire-brand in its irresistible onward sweep. Why? Because every Christian was a witness for Christ. Every member, even the least, felt under obligation to advance the Kingdom and there was genuine joy in its service. Preaching as such held a relatively unimportant position. Personal evangelism was the fundamental secret of growth and achievement. After Christianity became the religion of the Roman world, more and more such personal witnessing fell into disuse and preaching came to fill a larger place in the program of the Church. There are those to-day who regard it as the Church's only duty to the age. There are others, and a growing company too, who, while not in the least discounting the value of preaching, deny that the Church's full duty is fulfilled by supplying it. They believe that religion is caught rather than taught. They know that personal witnessing for Christ by laymen whose lives are fully

dedicated to Him is not only a duty, but a necessity.

Such witnessing is necessary for the layman himself. There is no self-salvation. The pathway to spiritual victory is through the valley of self-renouncement. The Mount of Transfiguration is never a fit dwelling place for the faithful servant. The Transfiguration Mount is an electric power station where human batteries are stored with spiritual energy. But the energy will dissipate itself if tabernacles for storing its human receptacles are erected on the mount. At the foot of the hill is a valley needing energy, and there alone can it be saved to useful employment. We laymen need to study this Transfiguration Scene. We need to study it, that we may not make Peter's mistake.

Let me repeat again that progress in spiritual things is possible only through self-renouncement. The Gospel is Good News, but news is not news unless it is published. Its goodness and sweetness moulder and canker unless they be given current circula-

tion. The spirit of the Gospel, as has been well said, is properly to be conceived, not in the tables of the Law given on Sinai, but in the sacrifice that glorifies Calvary. We cannot keep our spiritual blessings. The only way to enjoy them is to give them away. Spiritual life grows by self-renouncement. Like the bread cast on the waters, it returns with enlarged harvest, having blessed him who received, but much more him who gave. The joy of personal salvation is great, but the joy of leading others to the Master is greater. To this every personal worker will gladly subscribe. There is no passion comparable to the passion for souls. It is God-like. It makes a man not only more a man to be animated by such a passion ; it makes him more than a man—it makes him Christ-like. The great need of the Church to-day is for laymen with a passion for souls.

The five chapters comprising this book outline from a layman's standpoint the underlying principles that should animate the modern laymen—that are to-day animating

thousands of them, portending a mighty awakening for the Church. It has been tempting to include with the discussion of principles a full roster of methods. This temptation has been resisted for two reasons : methods cannot be standardized, and the application of principles to the local situation every man recognizes as his divine prerogative. Then again the author did not wish to make a bulky volume, but one that even a busy layman would read. Modern laymen are as shy of thick books as they are of long creeds, being men of action and of deeds. This book is designed for such men, and if they will read it and act on its principles, the joy of its writing will be many fold multiplied.

I

The Layman in History

ACCORDING to the New Testament there is no apostolic succession, no provision for complicated ecclesiastical machinery, no expectation of involved sacerdotalistic over-lordship, no sharp division of ministers and laymen, not even definite instruction creating the order of the ministry as we understand it. When we turn from the highly organized Church of to-day to the beautiful simplicity of the primitive brotherhood of the saints, there is experienced an exhilaration of the spirit parallel with that of the body when we exchange the vitiated air of the factory for the pure ozone of the open country.

No Ecclesiasticism
in the Primitive
Church

God made the layman. Man made the rest. We gather from Acts 6:1-6; James 5:14; Ephesians 4:1-13 that the Chris-

tian Church was at the start unorganized, except that the apostles (those who had seen Christ in the body, many more by far than the eleven) seem to have had certain duties in the way of serving their fellow-Christians. The demands of philanthropy soon led to the institution of the order of deacon as recorded in Acts 6 : 1-6. In James 5 : 14 we find reference to the presbyters or elders. At the close of the New Testament period it is a justifiable inference that the Hebrew synagogue organization had been adapted to the needs of the growing Church and that a tolerably standardized form of Christian community had been developed in which all believers were brothers—a genuine lay-democracy this, in which those with special talent for evangelism or administration (Eph. 4 : 1-13) were by their peers chosen to serve in line with their special talent. There is no evidence of any differentiated priesthood in those days and not the slightest thread of support for the spiritual hier-

**It was a Genuine
Lay-Democracy**

archy which to-day is depleting the Church with its high-sounding ecclesiasticism and panoplied sacerdotalism.

We have already suggested that the early Church grew out of the synagogue of the Jews. These synagogues were scattered throughout the world of that age, wherever the Jews lived in sufficient numbers to maintain one, and that was in every city of any importance. A building was not necessary. The assembly of the people was the essential thing. It was but natural that the missionaries of the Good News should go first to the synagogue, for there they would get an intelligent, if not always a sympathetic, hearing for their message. Acts 6 : 9-15 ; 9 : 20 ; 13 : 5, 14 ; 16 : 13 ; 17 : 1, 10, 17 ; 18 : 1-26, with other passages, illustrate plainly how the early Church made the synagogue the centre for the propagation of its faith. The synagogue became a recognized institution of the Jewish Church during the Babylonian exile. It served to keep the faith of the Jews

And Organically
Came from the
Synagogue

fervent and instructed their children in the ways of the Lord. An institution so beneficent was never given up, and is among the Jews perpetuated till this day throughout the world, though the temple has been destroyed for nearly nineteen hundred years and politically the Jewish nation does not exist at all. This synagogue is the organic ancestor of the Church of Christ.

There is no special order in the Old Testament providing for the establishment of the synagogue. It grew con-
 Where the
 Spiritual Life
 Beautifully Fruited
 jointly out of the council of
 the elders in every city and
 of the custom of offering sacrifices at the local shrines, which gave opportunity for community worship, a necessity for the growth and development of the spiritual life of the individual and of society. The Deuteronomic Reform, no matter when it came, with its complicated priestly regulations and its centering of all sacrifices in the Temple at Jerusalem, would have struck a death-blow at personal religion in its en-

deavor to foster and conserve the national spirit, unless religion had been kept alive locally by the voluntary assembling of the people in their synagogues for instruction and worship. We hear a great deal of the Temple, its elaborate ritual, its magnificent sacrifices, its hymns of praise, its worship, but that which kept the spiritual life of the Jews vigorous was not the occasional journey to Jerusalem. It was the synagogue in the local communities. Here the scribes explained the law. Here the seeds of devotion, reverence, worship, faith, love were scattered in the heart and here their sweet fruitage in spiritual life was garnered.

The organization of the synagogue was as simple as its fruits were beneficent. There

And Where	was no official corresponding
Organization	to the minister in the modern
Waited on Efficiency	Church. The council of elders

(presbyters, *πρεσβύτεροι*), as in the towns of the primitive times, constituted the sovereign authority. They chose a ruler (episcopus, *ἐπίσκοπος*) whom they changed when

they saw fit. The ruler of the synagogue had the direction of the service and selected the persons to take the various parts of the worship, which consisted of the recitation of the Hebrew creed (Deut. 6:4-9 and Num. 15:37-41), of prayer, of reading from the law and prophets, and of an exposition of what was read. Any visiting rabbi or layman or local elder was competent to give the exposition. (See Matt. 4:23; Mark 1:21; 6:2; Luke 6:6; John 18:20; Acts 13:15.) There was an attendant of the building, who blew the trumpet to announce the beginning of the Sabbath and of the various festivals, who cared for the sacred rolls (Luke 4:17, 20), acted as teacher of the elementary school if one were maintained in connection with the synagogue, and served as executor of the council's order when the elders sat as a court. This was the simple organization. There might in addition to these officers, however, be a number of others where the business and distribution of alms required their services. Such were the

deacons (diaconoi, *Διάκονοι*), the servants of the early Church.

It is easy to see how out of this simple institution, constituted to keep vital spiri-

But This Simplicity
Has Undergone
Serious Change

tuality alive in the several communities of the Jews, the primitive Church of Christ

arose and how even by extension or misinterpretation the highly organized ecclesiastical machinery of the modern Church developed. The presbyters, the elders, in the early days were all the men of the Church. It is so to-day in Congregational churches. Other churches select certain men to whom authority is given to represent the entire membership in church matters. They are called stewards, elders, trustees, boards or committees of various kinds, all of them however growing out of the primitive council of the elders. The ruling elder, the one chosen by the elders to govern during a term of office, originally a layman, has developed into the bishop for life. The word remains (episcopus, *ἐπίσκοπος*),

but the substance is radically changed. The attendant of the synagogue is combined with the one called upon by the synagogue ruler to expound the Scripture and is our modern minister. The officers of special service have become regular officials called deacons, in some churches being elected for life. In the Episcopal churches deacons are preachers who have not yet been raised to the full station of elders. The various meanings assigned by the various communions to-day to such words as deacon, elder, steward, bishop are confusing to those uninitiated in church history and connectional polity. The original meaning for each is to be seen in the organization and conduct of the synagogue. The extension and interpretation in every case can be historically traced, and the desire of men to institute certain orders and create certain distinctions cannot fail to be evident to the careful investigator.

To take but a single instance, the effort to identify the function of apostle with that of bishop, episcopus, or ruling elder of the

synagogue, and so to provide for the episcopal hierarchy, the apostolic succession with all its exercise of autocratic authority, and the sharp division between ministry and laity consequent upon it, together with the right to transmit or to refuse to transmit the apostolic power to others, would be laughable, if it were not taken so seriously by the bishops themselves and so timidly acquiesced in by the masses of God's children. The apostles¹ constituted the whole body of believers who had seen the Master in the body. The eleven who associated with Him longest were better acquainted with the principles of His Kingdom and so better qualified to witness for Him, but all, whether of the seventy or the eleven or of the larger company of believers, including the women, were commissioned to witness for Him, and they did. The only

¹ Another view as to the apostles is that all believers are apostles, since the word means "those sent," and the Great Commission was directed to all. The idea of limiting the number to twelve was one of the first futile attempts to Judaize the Kingdom. But see Acts 1 : 21 f.

real apostles died with the passing away of their generation. There is no vestige of evidence that they were ever commissioned to appoint successors, nor that they did. The abortive attempt to put Matthias in the place of Judas was never owned of the Spirit and is but the first attempt to Judaize the early Church. The order of the apostles to-day is constituted of all those who have accepted the challenge of the Great Commission and, whether ordained or unordained, whether in the home land or in the foreign field, witness by life or word or both to the saving power of the faith in Jesus Christ. And their acts constitute the modern Acts of the Apostles just as truly as does the account written by Luke constitute the Acts of the Apostles in his day.

The whole spirit of Christ's teaching is against sacerdotalism, ecclesiasticism, class-ism. All men are brothers. God is no respecter of persons. Christ pleads: "Come unto me all ye that labor and are heavy laden." He assures us that "Him that cometh

The Spirit of the
Gospel Against
Ecclesiasticism

unto me I will in no wise cast out." He enjoins us to "call no man master." He promises that "where two or three are gathered together in my name, there am I in the midst of them." He commissions us, you and me, every one of us, to "go ye unto all the world and preach the gospel to every creature." Words such as these are the charter of Christian freedom. They are the Declaration of Independence of the individual soul in spiritual matters. No pope, no priest, no bishop, no minister has the right to interpose restrictions on the individual man in his relation to the Father. He is a sovereign of the spiritual realm, and he is a brother to all Christians, with all the prerogatives and obligations of brotherhood inhering in him. In the light of his sovereign rights of citizenship in the Kingdom of God and of Christ, no ecclesiasticism, no sacerdotalism, no ritualism, no nothing has any right to prescribe rules and regulations for the exercise of his functions, and no man or organization of men has the right to limit or absorb or usurp his sover-

eignty. For we are to be not as the Gentiles, who delight to exercise authority over others, but servants whose joy it is to minister to our brother-men. And have not those who arrogate to themselves in the Christian Church certain exclusive privileges and who profess themselves to be the favorites of Heaven transgressed the fundamental law of the Kingdom, without which we can be nothing, the law of charity, of love?

The New Testament speaks constantly of the "Saints," living, not dead, I would remind you, "the faithful brethren," "the elect," they who had elected themselves into the Kingdom of God by accepting Jesus Christ, "lively stones, built up a spiritual house," "an holy priesthood to offer up spiritual sacrifices," "multitude of the disciples." These appellations are of the whole body of the believers. Only once does Paul in addressing "the saints," in writing to the Church at Philippi, make reference to "the bishops and deacons," and they were of a

Every Christian
a King and Priest

local congregation, serving their special purpose at the will of "the brethren," and it is also worthy of note that they are mentioned *after* greetings to "all the saints" and not *before*. This makes plain that Paul is referring not so much to offices as to functions here. There is no evidence in his writings of ecclesiastical prelates lording it over God's heritage. There is no evidence that ministers, as distinct from laymen, had yet arisen in the Church. But every believer is declared to be a member of "a royal priesthood" (1 Peter 2 : 9). Since we are kings, we have no sovereign save God, and since we are priests, we have no need to approach our Father by indirection. It is rather our duty to go to Him in person and to seek His will directly.

The thing that impressed the critics of the apostles, and particularly the rulers, elders,

and scribes, was that no ec-
 And Laymen Have
 Led in the Church's
 Forward Movements

clesiastics were among them. They were described as un-learned and ignorant men (Acts 4 : 13), idiots, ἰδιώται, if we transliterate the Greek

word into our English tongue. "Idiots" to-day and "idiots" in that era were quite different. They were then the unofficial class—the masses of the people, in modern ecclesiastical terms, the laity. The Christian Church was founded by "idiots," its great Founder being Himself the chief of "idiots," He and they alike being of the "idiotic," unofficial class. The unofficial class, the laity, in every age since have led the Church to her duty and ushered in the Kingdom among men. Ecclesiasticism, sacerdotalism, ritualism, high sounding words, but the body of death to the spirit of progress,—these have ever retarded the free growth and expansion of the principles of Brotherhood among men. Progress has always come to the Kingdom outside their pale and in spite of their opposition. Their leadership is ever of the wheelbarrow kind, which goes forward only as it is pushed from behind. Every uprising of the idiots, of the plain, simple laity of the Church, has marked the progressive advance of the Kingdom. Whenever ecclesiasticism

and sacerdotalism have had their way, the Kingdom has languished and advance has marked time. Consider the laymen's contribution to our modern time. The Sunday-school by Raikes ; the Y. M. C. A. by Williams ; the Salvation Army by Booth ; the Modern Missionary Movement, inaugurated in 1806 in the famous haystack prayer-meeting by five laymen, Mills, Richards, Robbins, Loomis and Green ; the Student Volunteer Movement founded in 1886 by Moody and led to-day by Mott ; the Social Settlement work founded by Riis and Miss Addams ; the Baraca and Philathea Movement by Hudson ; the Layman's Missionary Movement in 1906 by John B. Sleman, Jr. In the times preceding, the leadership of the laity has been as equally pronounced. The great revivals of the history of the Church have been led by laymen. The lay-preachers of the first Christian century made Asia Christian. It was the lay-monks of the Roman Church that gave the Reformation its victory and freed the Church in freeing the individual

believer. The Wesleyan revival was a lay-revival. John Calvin was a layman. The Wycliffe and Lollard Movements were lay-movements. Witness the recent great Welsh revival, without preaching at all, perhaps the most distinctively spiritual revival in history led by a simple-hearted layman, Evan Roberts. It may truly be said that the Christian Church is itself the first, greatest, all-comprehensive lay-movement. And it may also be said of the movements in which ministers have led, that their ecclesiastical standing in no way qualified them for such leadership. They were men before they were ministers, and their manly, rather than their ecclesiastical, prerogatives constituted them channels of blessing to their brothers. It may still further be reiterated that the brakes on the Kingdom's wheels of progress have always been found to be, not the laity, but the ecclesiastics, the ritualists, the sacerdotalists, who have opposed change as endangering their pre-eminence and diminishing their overlordship in the Church.

The history of the Jewish Church emphasizes and reënforces that of the Christian.

**The Jewish Church
Emphasizes the
Same Truth**

Family worship was the original Church among these people so keenly alert for the perception of spiritual things. Community worship naturally followed, completing the circle of worship, as uniting individual and social life. The nation arose and there was need of the tabernacle, and later of the temple to weld the people into a political unity, since nothing could do this so effectually for a Jew as religion. In the interest of a strong central government, the local shrines were abolished and all sacrifices must be made at Jerusalem. Then began to arise the distinction between laymen and priests, whereas the Old Testament, like the New, teaches that every man is a priest. The Hebrews had always recognized this and it is to-day recognized by their great leaders and scholars. To quote only one, Dr. Cyrus Adler, President of Dropsie College, in a private letter in answer to the question as to the position of the

layman in the Hebrew Church, writes : " Layman is not a Hebrew or Jewish conception. The whole people of Israel were supposed to be a Kingdom of Priests and a Holy Nation." But the Hebrew nation must be unified and so ancient rights, even divine rights, must yield to the needs of the hour. The national leaders concluded, whether rightly or wrongly is not for us to say, that in order to serve the purposes of state the priesthood must be made powerful. The Deuteronomic Reform was designed to bring this about, which it accomplished by an elaborate ritual, with a priesthood divided into twenty-four courses and providing a support for the officers of religion far in advance of the style of living of the average Hebrew. This system was adopted most completely when Nehemiah became governor (Neh. 10 : 32-39). The reform movement carried the priestly prerogative of mediation between God and man so far that the holy place of the temple and the court of sacrifice could not at all be entered by the people, and practically everything

within the sacred precincts was placed in charge of ecclesiastical functionaries. Great Levitical choirs took the place of congregational singing. The temple slaves even yielded to the Levites. The priest was everything. The people were his vassals. It was a splendid hierarchy, and like every hierarchy it failed to reach the hearts of the people. Against it the great layman prophets volleyed and thundered, but with no avail. Synagogues sprang up with their scribes and the well-known hostility between priests and scribes arose. The priestly hierarchy, designed to unify the national life, brought the nation to ruin, and, sadder still, it would have brought religion to its death, had it not been rescued from the general mêlée of destruction by a genuine laymen's movement resulting in the foundation of the Christian Church.

In our day history is repeating itself—in our day so replete with movements led by laymen. Men like Col. E. W. Halford, of the Laymen's Missionary Movement, unhesitatingly

declare that the spirit of ecclesiasticism and sacerdotalism must be broken, or the Church

And in Our Day cannot go forward. The men
History is Being of the Church vote for a so-
Repeated cial service program. The ec-

clesiastics disallow it. The ecclesiastics¹ are heading off to-day the fulfillment of our Lord's prayer for His people—that they all may be one. We are so sacerdotalized in our Christian worship even that the benediction cannot be said except by a professional nor can the dead be rightly buried or living approvedly joined together except by a wearer of the cloth. The administration of the sacraments, a function freely performed by Philip the deacon, unless done by a minister in our day, we would be scandalized to behold. Let us remember that the apostles refused to be servants of tables. There was something higher than that. We must somehow rid ourselves of the petty conception we entertain of class distinctions. We must recognize the sovereign obli-

¹ See Ashworth's "The Union of Christian Forces," p. 65.

gation to serve and to witness for Christ and, ministers and laymen alike, with all distinctions sunk into oblivion, we must engage like warriors true in the warfare for the King.

When this spirit possesses our hearts, it will be impossible for one of our foremost

laymen, when urged to attend
the recent Washington session
of The National Laymen's

Missionary Movement, to send a minister in his stead that he might get the vision of a layman's opportunities to serve the Kingdom, and in refusing himself to go, to use this language: "Isn't it a fact that a layman has a mighty poor chance to work after all? Our preachers say that the great call is for men. But, honestly, isn't it true that the spread of the Gospel has been so *ecclesiasticalized*; shall I say '*professionalized*,' that, with the exception of the Salvation Army, there are no jobs open at present? The duties of the layman seem to be to pass over (*grudgingly*) a little coin, to serve (*reluctantly*) on a committee or two, to lead in

But a Better Day
Awaits Us

prayer (maybe and *hesitatingly*), perhaps to try to sing a little (*vaingloriously*), or maybe to be a deacon (with *nothing* expected of him). This is neither pessimism nor an attempt at criticism. It is my impression of the facts of the case." Our forward-looking laymen are chafing under the traditional restrictions. The forward-looking ministers feel a similar longing for a new day. The new day will come, when laymen and ministers understand each other and each other's functions better. It will be dawn in this new day, when ministers everywhere cease for their order to claim, and laymen to it to impute, responsibility for the Kingdom's welfare. It will be high-noon in this new day when all ministers shall in the spirit of Brotherhood revolt against a false ecclesiasticism and recognize their greatest avenue of service to be in inducing every member of the Kingdom to accept his personal responsibility as a priest unto God, remembering that the terms minister and layman signify differences of function, not of order.

II

The Layman and the Minister

ALL Christians are laymen. All laymen are priests. The minister is a specialized priest,¹ specially endowed of God with qualities fitting him for his position and because of their discovery of these special qualities specially set aside by his fellow-laymen to his special work in the Church.

The Scriptural
View as to the
Ministry

Is this view of the ministerial calling too human to satisfy the reverential claim for it of the traditional view? Do ecclesiastics scorn it? Do sacerdotalists repudiate it? Do the members of the priestly caste claiming the prerogatives of the apostolic succession spurn ministers so constituted as mere laymen? Then let it be inquired if any other view can be justified by the Scriptures and let it be added that to be a layman in the house

¹ See Appendix A.

of the Lord is better than to preside in the priestly hierarchy of the spiritually deluded.

Christ's view of the relationship of His followers is that they are brothers. He is Him-

self their Brother, their elder
 All Men Are Brothers. The Church a Brother. And if brothers,
 Spiritual Democracy they are heirs and joint-heirs

at that in all the inheritance of their Father. They are also described as we have seen as "kings and priests unto God." The Master left no instructions as to the form of government of the Church nor as to the official positions in it. He taught the principles that should rule in the Church and left all else to the sanctified common sense of the brethren and the leadership of the Holy Spirit in their lives. There is no doubt that Christ taught the principles of a spiritual democracy. There is equally no doubt that He does not intend to prescribe either congregational, representative, or episcopal government for the Christian community. To suppose furthermore that His teaching would discountenance the setting aside of certain brethren

for special functions in the Church would reveal genuine misconception of Him and of His work. The Master knew what was in man. He knew that men are differently endowed. He knew that some in matters of government would prefer genuine democracy, others representative democracy, still others the resting of government in the hands of those whom they might judge the most competent. The Christ program of government would permit therefore any type of government His followers might prefer—always remember that *they*, the brethren, might prefer, because His teaching first announced the principle that all governments derive their just powers from the consent of the governed. This same principle applies to the officers in the Church, whether of administration or of ministration. Christ's teaching leaves the matter in the hands of His followers. He has called them all to be kings and priests unto His Father. There will be some of them whom He has specially endowed for special work. His followers,

under the leadership of the Spirit and in the exercise of their divine rights, will discover these specially endowed persons and ordain them, set them apart, for their special work. Any other view than this does violence to God and belittles the creature whom He made in His own image. Any other view than this cannot be supported by Scripture, by history, or by the achievements in spiritual progress of the Church.

Nor does such a view depreciate the ministry. We used to be solemnly told that de-

Nor Does this
View Depreciate
the Ministry

mocracy would destroy the respect that rulers must have in order to govern effectually.

The record of history has demonstrated how utterly without foundation this contention is. Rulers in democracies are even more respected, and, what is better, more loved, than rulers in other types of government. The ministers in Congregational churches have never suffered in respect of the honor and affection accorded them by their brethren in comparison with the high dignitaries

of the Episcopal and Catholic communions. The Protestant ministers also have the saving grace of not thinking more highly of themselves than they ought to think. When the brethren set aside one of their number to a holy office, they feel under obligation peculiarly to uphold and support him in the performance of his duties, and this is a tremendous gain for the Kingdom's progress. The rapid growth of the non-Episcopal communions is thus accounted for.

Manifestly, then, in view of these considerations all hostility between ministers and lay-

**For Thus Are
Ministers and
Laymen Shown
to be Help-Meets**

men should cease,—whenever there has been any, and co-operation, thorough and complete, should universally prevail.

Ministers are powerless without the support of the laymen. Laymen are sheep shepherdless without ministers. They should face their complementary relationship fairly, and sympathetically seek to help each other. The minister should tell the layman what type of layman he likes best and the layman

should be equally frank with the minister. Such frankness will not only bring about a better understanding : it will guarantee the Church's progress. Advance is conditioned in the Church, as in other business enterprises, on coöperation, mutual sympathy, and esprit de corps.

Let it be said once for all that the layman of this age does not believe in class distinctions nor respect them. He is a member of a spiritual democracy. The consciousness of his sovereignty is ever present with him. He cares not in government for the presidency. He cares greatly for the president. In the Church, the ministry does not figure largely in his estimation of spiritual forces. He sets great store by particular ministers, whom he has reason from experience to recognize as profitable to the Kingdom. Ministers he loves and supports. Ministry he neglects. The cloth has lost its sacredness. He looks behind the clothes to the man. The office does not enlist him,

And Besides Class
Distinctions the
Modern Layman
Rejects

but for the officer he will go his full length in service and sacrifice. You may criticize the ministry all day in his presence and ridicule its shortcomings. He can help you in presenting the indictment. But you dare not impute any improper motive to that minister whom his heart cherishes and who by rectitude of life and holiness of conduct has won the affection of the man and who by his suffrage ministers to him in holy things. There is no reckoning the influence the minister may thus exert over the life of the layman, but it is always exerted by the individual's personality and not by virtue of his class affiliations.

THE KIND OF MINISTER WANTED

What kind of minister therefore the modern layman relishes is a pertinent question.

In the first place the layman wants the minister to be a preacher. This does not mean that he wants him to be an orator. Many excellent pulpit orators are not good preachers. Most good preachers are not orators. Preaching is necessary to the lay-

man. His soul feasts on it. His spiritual energy is quickened by it. The springs of

A Real Preacher
With a Vital
Message

aspiration are set to overflow as the Word is proclaimed to him. Inspiration floods his being at high tide, spurring him to noble endeavor, as the minister divides the bread of life. "The foolishness of preaching" it may be to the world, but "the power of God" to the devout layman, bent on knowing and on doing the Master's will. Preaching is not only inspiration: it is also education. Regular attendants on preaching can never be ignorant. Preaching is one of the characteristic institutions of the Christian Church and one of its most beneficent. Without preaching our spiritual life would be poor indeed. And that suggests the kind of preaching needed, or at least desired by the layman. It should be gospel preaching, inspirational, aspirational, based on conviction. The layman does not care for labored essays on ethical themes. He wants the Good News, and he wants it pure. The minister, any-

body, who can interpret the Gospel to him in the spirit of his age—that man will get not only a hearing, but a splendid following from the layman. The preaching that is provisional, tentative, uncertain, subject to hourly revision as some buried stone or moss-eaten manuscript shall throw additional light on the situation, nauseates: it never attracts; it never inspires; it never quickens to action. The preaching that is experimental, that is backed by noble living, that is positive in annunciation because the messenger has received it from the Lord—that is the preaching the layman craves and must have. Give it to him extemporaneously or from manuscript, give it to him with passionate eloquence or in simple story, and he will receive it in joy and go forth under the spell of its inspiration to high service and holy among his fellows.

But preaching is not all the layman looks for at the hands of his minister. He wants him to be a leader, not simply a leader in church matters, but a leader in the walks and

vocations of daily life. I do not mean that the minister is to be a specialist in all professions and an expert in all occupations. But I do mean that he is to study the daily work of his membership until he is able to lead his individual members to the highest type of service in their realm—that he is to adapt himself to their needs so as to be able to counsel with them and to inspire them to do their best and to live their cleanest as they engage in their daily ministrations. Then in particular the minister in community affairs must be a leader. Every phase of life is potential in spiritual victory. No phase of life can be neglected and the spirituality of the community not suffer. The Church has been slow to grasp this. The world represents all effort on the part of the Church and of the minister to take a hand in purifying the social order. The fatal delusion has been entertained that the way to Christianize the world is to convert individuals to the Christian life and leave society alone. We are

And a Real Leader
in All of Life's
Many-sidedness

now beginning to see that the social order and the individual life must be regenerated together and that it is impossible for the highest type of individual Christian to thrive in an un-Christian social order. The parable of the Good Samaritan (I say it reverently) needs a supplementary addition, if it is to be interpreted as fully meeting the claims of the complete Christian conception of Brotherhood to-day. The modern Good Samaritan will care for the wounded man, to be sure, but while he is healing in the Inn, he will organize a posse of citizens to capture the bandits who waylaid him, that the road from Jerusalem to Jericho may in future be safe and passable to travellers. The churches are now realizing the folly of preaching individual peace from the pulpit and leaving national peace to politicians, and they are working together mightily to insure peace in the social order in future. In a farming community, good roads, soil improvement, recreational life, school facilities will demand his leadership. Every specialized community

will present its special problems, challenging his resourcefulness, and he will manfully, prayerfully devote himself to their solution, not simply by supplying ideals, but also by making definite suggestions for the solution of the community's problems growing out of masterly study and expert analysis of real conditions. The modern minister, to satisfy the layman, must be more than a criticism; he must be a vitally constructive power, making for righteousness, uplift, salvation for all of life, individual and social.

Even this is not enough. The layman also wants his minister to train him and his

brother laymen for service in
 And a Real Trainer
 of Efficient Workers the Church and for the King-
 in the Church dom. The layman loves the

Church and he is anxious to serve *in* it. He is or should be modest, and generally speaking he is, about putting himself forward in its work. The minister of a congregation should carefully study his members, their tastes, their capacities, their adaptability, their ideals, and he should arrange to get

the individual and the line of work in the Church he is best qualified to do together. A great deal is being done in the way of training church members for their duties, but the custom is not wide-spread enough. It should be universal. To illustrate what can be done along this line, the Central Union Church, of Honolulu, of which Rev. John F. Cowan, D. D., is pastor, undertakes through what is called its Men's League to enlist its men for definite service. Men join this league by specifically pledging themselves to work in certain sections, of which there are eleven and for each of which there is a regular course of training. Let us glance at these sections and their duties, for we shall find them very suggestive. They are as follows :¹

A MODERN PROGRAM OF LAYMAN- TRAINING

"I. *Friendship Section.* Seek the ac-

¹ Quoted from Cope's "The Efficient Layman," pp. 36 and 37.

quaintance of the young men of the city not now members of the church or the league, especially those who have recently come to Honolulu, and invite them to the meetings and into the membership of the league.

"2. *Social Section.* Under the direction of the leader and in coöperation with the other members undertaking a systematic study of the social conditions of Honolulu for the purpose of discovering and reporting to the league new lines of social service.

"3. *Civic Section.* For the study of the civic problems of this city and territory, and for the advancement of the cause of good government.

"4. *Religious Work.* To assist the ministers and Christian workers of the city in some one of the existing religious enterprises or to help organize new needed agencies.

"5. *Sunday-School Section.* To serve in the Sunday-school either as officer or teacher, and join the normal school class.

"6. *Bible Study Section.* Join, attend,

induce others to attend a Sunday morning men's Bible class for the study of the Bible along modern lines.

"7. *Bible Representative Section.* To assist the leader in this section in presenting representations of Bible scenes and incidents.

"8. *Musical Section.* To add to the effectiveness of our church music (1) By joining a Sunday-school orchestra or playing at special services. (2) By informing the section leader (a) of any voice that may fill a possible vacancy in the choir; (b) of good music heard elsewhere; (c) of musical visitors in town who may give assistance; (d) of any helpful criticisms or suggestions.

"9. *Sunday Evening Section.* Coöperate in arranging for special programs and in securing a large attendance of men at the Sunday evening service.

"10. *Midweek Service Section.* Help to make the midweek service a real success.

"11. *Welcoming Section.* Ushering, giving out calendars, keeping on the lookout for strangers, introducing them to the minis-

ters and others, endeavoring to increase the spirit of good fellowship in our church."

There should be training courses for the deaconship, the trusteeship, the various offi-

But Each Minister cers of the Sunday-school, of
Must Grow His the Christian Endeavor So-
Own Program ciety, of the various mission-

ary organizations of the Church, for any committee duty or type of service required, even the sexton. The course will vary according to the local conditions. The work of training cannot be standardized. Dr. Cowan's great church in Honolulu, with sixty-three denominations represented in its membership and adapting itself to the peculiar problems of that cosmopolitan city, can furnish suggestions only. Each minister must work out or grow, rather, his own plan and train his own membership. And this adds dignity to the task and charm to its undertaking. It will oftentimes require more work on the minister's part than to perform the tasks himself, but the Kingdom will languish if he seeks the line of least re-

sistance, as alas! we are too often by our human nature too prone to do.

But the minister's duty of training is not finished when he has trained all his members

But Equally a	for service <i>in</i> the Church. He
Trainer for Service	has, with that done, just
for the Kingdom	equipped his plant and placed
Outside the Church	it in perfect working condition.

To stop there is to miss the real purpose of the Church, which is service not *in* its own interests, but service *for* the Kingdom. The minister knows his community. He knows the Kingdom's needs. He must not only preach the gospel of social service, but he will like his Master send out his workers into the harvest field individually, by twos, by threes, in larger companies. But before he sends them out he will train them. The Church that thus adjusts itself to its community will experience a rapid growth in membership to be sure, but its purpose in undertaking the work will not be to increase its own organization, but rather to do the will of the Master. Too often the Church exists

for itself and its chief aim seems to be self-perpetuation. Such a Church has missed the Master's spirit and deserves, as it often receives, the condemnation of men. How sad the spectacle, all too frequent in our day, of men *loving* Christ, but *hating* His Church! This is never seen where the minister is a real minister rather than an ecclesiastic. We laymen want ministers, not sacerdotalistic over-lords. We crave universally for training for service.

In the final place the layman wants the minister to be broad-minded, big-souled, catholic, Kingdom-wide in his views and sympathies. The modern layman is no sectarian, no doctrinaire, no bigot, no nothing but a simple Christian. He objects to being set off in a little group. He claims membership in the great household of the saints. He prays the prayer of the Master that all His followers may be one and he is sincere in his desire that it shall be so.¹ He realizes that the Church of God shall have

And Finally the
Minister Should Be
a Kingdom-Wide
Man

¹ See Appendix B.

need to present a solid front of opposition to evil in order to achieve the millennium, and the millennium is to him not a mere dream ; it is an ideal, a vital purpose. With the things that divide, he has slight concern. But for the great things that unite, his soul passionately yearns. The great movements that bring Christian men together and marshal their united strength for the world's regeneration—The Federal Council of Churches of Christ in America, The Laymen's Missionary Movement, The Missionary Education Movement, The Men and Religion Forward Movement, The International Sunday-School Association, The World's Christian Endeavor Union, these and others like them wherein the sons of God go forth to war in united battle array, these are the movements that thrill him with hope, awake his enthusiasm, make him a zealot in service, endow him with the spirit of martyrdom for the Kingdom's advance. The minister must recognize this spirit in the layman and must wisely direct it into useful channels. His failure to do so

may force the layman to dissipate his strength in movements outside the Church, to the depletion of the Kingdom and the impoverishment of his own spiritual life.

It is not necessary to speak at length on many other lines of the minister's activity.

But a Little More
May Be Added

That he should visit the layman in his home, his office, or his other place of business or of occupation goes without saying. The minister is to the layman always a welcome caller. He needs him when he is well as much so as when he is sick. The minister is a servant of life, not alone of death or of the dying. He should call and not run. The mad effort to make a dozen calls in an afternoon, no matter what conditions may confront him, is commendable for its zeal, but not in its results. A hand-shake on the street or in the workshop or office on the other hand is often a more effectual call than an hour's visit under what are commonly considered more favorable circumstances. The minister must adapt his calls

to conditions. The minister in his pastoral relationship wields perhaps his most potent influence and he must not minimize its possibilities by any hard-and-fast routine of self-imposition. That the minister shall bury the dead, marry the living, receive into membership the spiritually new-born persons of his parish, administer the ordinances of the Church in accordance with the will of the brethren as expressed in the Church law, custom sanctions and expediency has arranged. The caution is that he must not regard these functions as his by divine inheritance or even as constituting the heart of his mission. Let him do these things, but let him at the same time attend to the weightier matters of his ministry, whereunto God has elected him and wherein his fellow "priests and kings unto God" have confirmed him by their free suffrage and the laying-on of hands.

THE KIND OF LAYMAN NEEDED

What has been said with reference to the kind of minister the layman likes implies the

kind of man in the Church the layman should be. He should be teachable, leadable,

**The Qualities He
Should Exhibit Are
Many and Manly** anxious to serve, willing to
sacrifice for the Master, sym-
pathetic, coöperative, without

the spirit of criticism for criticism's sake,
prayerful, full of the Holy Spirit and of good
works which he does. How the minister
would like to have a Church¹ made up of

¹ It is for the lack of such a Church as this that many fully equipped men are driven from the gospel ministry. I have just received a letter from a young minister who has taken two degrees in arts and attended a theological seminary, who has decided to leave the ministry after five years of experience. His remarks will appear to many to be bitter, but I am persuaded that because of the general apathy of the laymen of the Church towards the Kingdom's progress many another minister is fighting the same battle in which this young man lost out. I quote from his words as follows: "I have been trying for the last several months to reach a definite decision in regard to my life and its work. The battle has been rather a severe one and I have had to fight it practically alone. And this it may be has been best. I have now made up my mind to resign my work here. . . . In considering the work of the pastor there are some things about it that I love and there are some things, because of the attitude and demands of the people, that I do not like at all. I believe in the Church, in its power and opportunity. But I detest the way in which the work of the Church is sometimes done. I do not feel like investing my life in that which other people make a secondary or last consideration. . . . I do not feel like using the greater part of my time during the week going out after people whose business it is to

such men! He will be considerate of the minister and will never be satisfied till the present system of graft perpetrated on the minister, whereby he is expected to render the finest service in the community on the smallest salary on which he can exist, is relegated to the execration which it deserves and in its stead shall arise the spirit of liberal support for the servants of the Most High and for His Church. He will not lack in appreciation of the minister nor in his expression of that appreciation in a personal way. It is good for the minister to take his stand at the door and speak with the congregation as it withdraws from the place of worship. It is a crime for the worshippers who have sat under his discourse, as he has poured out to them his very soul, not to express to him

look after their Church and begging them to come to church on Sunday and listening to their excuses which they do not mean and hearing them blame other folks for faults which they themselves have in greater abundance. I do not feel like working where men consider the Church a beggar and my support a charity, where men who manage their own business well are content to allow the greatest business in the world to run along in any old slipshod manner and the preacher to lack salary enough to pay his bills and live comfortably."

thanks for the spiritual edification they have thereby experienced. The man who can ask his pastor, immediately after the delivery of a passionate discourse calling for personal consecration of life and heart, if he thinks it will rain in the afternoon and so interrupt his automobile spin to the country club, is not only discourteous and lacking in the gentlemanly proprieties of life; he is a murderer, an assassin of the very soul-life of the man of God. Our God Himself can but be insulted by such impertinence and inappreciation. But by being the kind of laymen it is their privilege and duty to be, they will produce in their minister the noble type of servant it is God's will and theirs that he should become.

III

The Layman and the Church

JESUS speaks specifically of the Church on two occasions only—Matthew 16: 18 and 18: 17. The second passage is of the Church in the sense of the local congregation. Before it offenses are to be heard, the unrepentant offender after a fair trial to be regarded as “an heathen and a publican.”

Jesus
and the Church

The former passage is one of the battle-grounds of Christian history. It speaks of the Church as the whole body of believers and declares that the gates of hell shall not prevail against it. It also says that faith in Jesus Christ is to be the foundation of the Church and that the Church so founded shall be possessed of the keys of Heaven—that the doors of Heaven may be opened or closed by it to certain types of character in

accordance with the principles of the Kingdom as taught by Christ. It is not necessary to enter into the divergent views held of this passage by Catholic, Episcopalian, and other Christians. We cannot satisfy the other views and that is not needful for our purpose. The Protestant Christians are sure that the power of the keys was never given to any one person or set of persons. If it was, they know that there are other sets of keys in use, for persons whom the "apostolic succession" have refused admission through the doorway controlled by their keys they are absolutely sure are of the Church. Their belief is that the Master meant His Church to have the power of receiving and rejecting persons, but always in accordance with His teachings, with faith in Himself as the fundamental condition of acceptance.

Before leaving this passage we must call attention to another unjustifiable inference based on the promise that "the gates of hell shall not prevail against it." This promise guarantees unbroken succession to no local

or connectional organization of the Church.

It is conceivable that every denomination

The Church

a Militant,

Victorious Body

should cease and yet the

promise be fulfilled, because

the promise is not to or-

ganic Christianity, but to the spiritual

body of Christ. It is conceivable also that

every local Church should pass away and

yet the promise be fulfilled literally, and this

has actually happened in Heaven, for there

is no temple there. The promise is that it

will happen actually so on the earth here, for

“the gates of hell shall not prevail against

it.” Let us analyze the promise. The gates

of hell shall not prevail against it? Can the

gates of hell rise up and attack? Never!

What then does this promise signify? That

the Church, the whole body of believers in

Christ, shall rise up, attack, overthrow the

gates of hell and take it captive, utterly des-

trouing it. The Church of Jesus Christ is

an aggressive, militant body—not passive,

not loving peace at any price. It shall con-

quer and He shall reign forever. Such is

His promise and its mission. When that is come to pass, the whole world will be one in Christ and the need for the militant Church will have passed away. The Church triumphant then will reign in resplendent glory, with her Lord in her midst, her Sun and Shield.

These considerations hearten the devout believer. They cause his love for the Church to overflow and inspire him to strong endeavor to hasten the hour of her ultimate triumph. **A Fact that Wonderfully Heartens Her Adherents** Consciousness that he is on the winning side, rather that he is on the Lord's side, magnifies his faith and multiplies his courage. He goes forth, conquering and to conquer. Yet when he looks down the annals of history for nineteen centuries and scans conditions as they are to-day, he would lose his optimism but for the Master's illuminating promise of final victory. He sees men scoffing at the Church. He sees them organizing against it. He sees hypocrites within it, bringing it into contempt. He

sees a world professing its principles and protesting its love for Christ drenched in fratricidal blood. But he does not relinquish his hope. His enthusiasm does not weaken nor his ardor cool, because he knows Who made this promise. He therefore possesses his soul in patience and with sublime confidence, firm as the Rock of Ages, professes his faith in the sure triumph of the Church through it all and in it all.

We freely admit that mistakes have been made. In every such instance we acknowledge momentary defeat as the price of our folly. We grant that the Church to-day is not the ideal spiritual body its Lord intends it to be. We are ready in humility to adjust ourselves to the duty of rectifying matters. When we hear men lauding *Christianity* and anathematizing *Churchianity*, we know some readjustment is necessary, and we are persuaded that the maze of misunderstanding is only to be clarified by a copious bath of the sunshine of Christian truth. Laymen are in-

Nor Do Mistakes
to Them Mean Per-
manent Defeat

sistent that the light be turned on and that readjustments, reorganizations if need be, be effected. Nothing less than taking the world for Christ will satisfy their hope for the Good News. The joys in its service they experience they are restless that all men shall equally share—share, that is the word they love, for fellowship, brotherhood, joint-inheritance are the pregnant words in the Christian vocabulary of our day.

Laymen are perfectly willing therefore to give heed to the criticisms, even the vituper-

ations, hurled against the Church by those whom they are anxious to reach for Christ and who all admit most sorely need the healing balm of the

And They Welcome
Criticisms Even,
That the Church
May Learn Her
Weaknesses

Good News. They have listened to them. They have heard these men say that the Church is a class club, out of sympathy with the masses. That its chief concern is to exalt itself rather than in the spirit of its Founder to abase itself that its real exaltation may be assured. That it is more con-

cerned with attendance on its services than with busying its members in the Lord's service. That it offers no challenge worthy the best efforts of a man. That it has belied the Master it professes to serve and has now met its defeat in a world-catastrophe foul in the reeking gore of its own devotees. Meanwhile they have heard these men profess the greatest reverence for their Christ and boldly announce their allegiance to the program of life He taught and by His life illustrated.

What shall the Church do about it? Shall she in tones of thunder rail back at these

And Lovingly Win
the Critics for the
Kingdom

critics and crush them by her authority? Four hundred years ago she would have done so. Four hundred years ago kings and peasants alike trembled at her voice. Excommunication was then dreaded more terribly than death. Kings in those days, arrayed in sackcloth and ashes, prostrated themselves before the potentates of the Church till forgiveness came. Shall the Church resort to austerity that the spirits of

these men may be broken? Then these men will never be won. They will continue to ridicule the Church—to hiss and execrate it, and that is exactly what they ought to do. The Church is not founded on austerity. It is founded on love, and men will heed its voice of love, though turning the deaf ear to its every effort at coercion. The attempt to control men by austerity we recognize to have been one of the Church's egregious blunders. It grew out of an over-exaggerated ecclesiasticism. It was based not on the principles of the Father, but on the ambitious desires of men. It was in open antagonism to the teachings of the Gospel. It had to be gotten rid of. The Reformation was none too large a price to pay for its death. Love is the great ruler in the hearts of men, and every attitude of the Church towards these critics of her policies and practice must be justified by the Christian standard of love, which "suffereth long, and is kind;" "envieth not;" "vaunteth not itself, is not puffed up, doth not behave itself un-

seemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, hopeth all things, endureth all things." For "now abideth faith, hope, love"—faith in the salvation of these men, hope that Jesus will give power to reach them with their splendid talent for the Church, and love that shall draw them as with bands of steel to active coöperation with the program of the Kingdom—"these three ;" and, "the greatest of these is love."

Such Is the
Layman's Heart's
Desire for the
Modern Church

The laymen want a Church characterized in all its attitudes by love and that shall in the spirit of love meet all its critics and transform them into obedient and loving Christians. Do men believe that the Church is more concerned with its own glorification than with the privilege of serving men? Then the laymen want the Church to prove by its deeds, even to the satisfaction of all, that, whatever its failures in the past may have been, from now on

service is to be its watchword and ministry its inspiration and joy. While professing their affection for the Church and their belief in its present necessity among the Kingdom's agencies for advance, the laymen will with equal zeal insist that like its Master it has come "not to be ministered unto, but to minister." While rejoicing in its conquests and advances in former generations, they will freely urge that the present-day Church has no privilege of participation in former triumphs except as her achievements now entitle her to spiritual fellowship in those conquests. And the laymen will substantiate their profession by a definite program of service. They are doing it in their splendid Brotherhood Organizations—such as The Brotherhood of Saint Andrew, The Brotherhood of Andrew and Philip, The United Presbyterian Brotherhood in the Southern Presbyterian Church, The Men's Movement of the Disciples of Christ, The Baptist Brotherhood, The Congregational Brotherhood, The Christian Brotherhood. To these

brotherhoods all men of the congregation are or should be admitted whether church members or not, organized as they are with a distinct purpose, a definite platform, and approved plans of work, with the manifest hope of conserving the modern man's notion of religion as a life of service devoted to the accomplishment of practical things.

A SUGGESTED BROTHERHOOD ORGANIZATION

The following ¹ has been suggested as an adequate statement of the purpose, platform, and plans of work of a Brotherhood of whatever connectional name :

"I. *Purpose.*

"Associated manhood seeking the full and efficient Christian life for each man for the sake of the full and efficient Christian life for all men.

"II. *Platform.*

"We seek to bring together the men of all our churches that they may come to con-

¹ Quoted from Cope, opus citatum, pp. 106 f.

sciousness of their united possibilities for the Kingdom, and may be trained to fullness of consecrated service.

“ We seek to bind together the men of each Church for Christian fellowship, that they may thus learn the fine art of social living as spiritual beings.

“ We seek to hold the men of the Church together for study of the ways and will of God, as seen in His word, His works, and in the ways of men.

“ We seek to guide the men of the Church together in preparation for brotherly work in the Kingdom ; we seek to lead them into their work both in their churches and in their communities.

“ III. *Plans of Work.*

“ I. *A policy of association.* To help men to come to group consciousness, to know how many there are, and how strong these many are for the work of the Kingdom. To cultivate this sense of strength, unity, and spiritual social solidarity. The Brotherhood

obeys the 'get-together' instinct in men, and steadily endeavors to discover methods and opportunities for associating men in groups, as in classes, clubs, and societies, and especially in one broad fellowship in the Church.

"2. *A policy of preparation.* The Kingdom needs trained workers. If the Church would have men efficient it must care for their education and their apprenticeship in the work of the Church. The Brotherhood will teach men the history, purposes, and place in modern life of their Church ; it will train them for the work of the Church by instruction, by direction, and by finding opportunity for service. It will inspire, instruct, and direct men in Christian service in their communities in the name of the Church and the Kingdom. This will be accomplished by courses of study and organizations for work in the Church, missions, social improvement, etc.

"3. *A policy of activity.* Stimulating the men of the Church for the work of the King-

dom, world-wide; coördinating and directing the tremendous powers of Christian manhood to the evangelization of the world through the preaching of the Gospel, the relief of distress, the institution of personal and social justice, and the organization of society for the realization of the Kingdom of Heaven."

There is great hope¹ in these brotherhoods. It is not likely that their advent is temporary, because they embody in principle and practice the very essence of the Gospel. The danger that threatens is that they shall be so manipulated as to impress the men they are designed to reach as recruiting agencies for the Church rather than as dispensaries of the Good News to those

These Brotherhoods
Are Pregnant With
Splendid
Possibilities

¹ In some quarters it is becoming customary to regard the Organized Adult Bible Class and the Brotherhood as mutually exclusive. The Bible Class should give itself to the teaching of the Word. The Brotherhood has a wider field, undertaking to reach all the men of the Church and congregation from four standpoints: cultivation of the devotional life in the home, training for service in various lines by suitable study groups, personal evangelism, and a program of social and community service adequate and adapted to the local situation.

that sit in darkness and the shadow of spiritual night. We laymen are so devoted to the Church out of gratitude for its blessings to us that we easily and naturally become zealous churchmen. *We must not love the Church less, but the men outside the Church more.* When we have proved to them the disinterestedness of our devotion to their welfare, they will seek the fellowship of the Church as readily as the smoke flies upward. Here, as in all spiritual effort, the sacrifice of self and the interests of self will inure a thousandfold to the realization of self and the promotion of the interests dear to self.

These brotherhoods will set at naught the complaint that the Church does not offer the

For They Embody
the Correct Concep-
tion of the
Christian Life

man in its ranks a job worthy of his mettle. This complaint has had justification and grew out of a misconception of salvation and of the relationship of the Church towards the saved. The chief end of the Church is *not salvation for safety, but salvation for service.* We used to hear it said

that, if we reach the children, the adults will care for themselves. If salvation is a static, once-for-all affair, this conception is harmless, but, if it is a dynamic, progressive, constant process, it is disastrous. Salvation is comparable to the manna which the Lord provided the Israelites in the wilderness. We get a supply for each day. It cannot be stored and hoarded and if we attempt so to preserve it, it will spoil. Its only effectiveness is in immediate and constant use. The more of it we give to others, the more of it we have for ourselves. Sacrifice is its law, growth its condition of being, service the watchword of its progress, blessing to others the substance of its inner joy. This conception of salvation cannot for a moment content itself with reaching the children and leaving the adults to themselves. It will not neglect the children, but it will plan for progressive growth in spirit through service of all the household of God. The Church has been tolerably successful in persuading men to accept the beautiful program of the Ser-

mon on the Mount. It has been lamentably weak in the utilization of its enlisted cohorts. Its problem to-day is "reaching the reached" with a program of service, "saving the saved" through their effort to bring the Kingdom's blessings to others for their Master's sake. Any other aim is unworthy of the militant body of Christ's spiritual host in this modern world. Any other program is not only unsatisfying to the aspiring, hopeful laymen of the day; it will also prove ineffective in its appeal to the masses who literally starve for the Bread of Life, but know not for what they hunger and are sad.

The laymen want the Church to be at the centre. They want it to be a community

And Place the

Church at the

Centre of All Life

force. They want it to em-

body in its program the full

Gospel—the Sermon on the

Mount, the spirit of the Last Judgment

scene, the thirteenth of First Corinthians, and

all the rest. They want it to stand as the

power house whence shall emanate the en-

ergy that shall regenerate, transform, renew,

uplift men and all the institutions, associations and organizations of men. They know that the maelstrom of carnage and blood that is fast engulfing Europe is not the deluge of Christianity. They recognize it as a scourging necessary to awaken the Church to a sense of the imperative need of a social as well as an individual evangel. There is every evidence that this need henceforth shall be supplied, and that the men of the churches will not content themselves longer with bringing the "elect," "such as shall be saved," out from the contamination of a wicked world, leaving the "powers that be" full and free reign to manipulate the political organizations as they may decide for selfish ends, whether personal or national, while they themselves, the professed servants of the Servant of All, bask in the sunlight of God's favor, sing praises, and dream of a heavenly home free from all the cares and anxieties that now threaten to spoil their peaceful meditation and repose. The men of the churches to-day are convinced that it

will be as hard for Christians entertaining such views of Christian stewardship and obligation to enter the Kingdom of Heaven as for a camel to pass through the eye of a darning needle. They see clearly that salvation for the Church and for the men of the Church leads directly in the pathway of a complete evangelism, not less personal, but thoroughly social and societal, touching the whole of life, individual and institutional. Without fear or favoritism, with sublime confidence in their heavenly commission, the laymen of the churches henceforth will gird on "the whole armor of God" that they "may be able to withstand" evil not only in personal, but in social life as well, "and having done all, to stand," having their "loins girt about with truth, and having on the breastplate of righteousness; and" their "feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith" they "shall be able to quench all the fiery darts of the wicked;" taking "the helmet of salvation, and the

sword of the Spirit, which is the word of God ; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication " till the life of the world, the whole life of the whole world, shall be Christianized throughout.

The laymen will not be much exercised over the doctrines of the Church. Occa-
 sionally now only, such topics
 And Dignify Each Man With a Place of Service as " Doctrinal Teaching, The Need of the Age " are dis-

cussed. Such teachings are listened to with impatience, if at all, and are never commended by the laymen. The layman is simple in his faith in Christ. The distinctive doctrines that divide the American household of God into 156 competing groups have lost their charm for the present-day layman. The four Gospels are his rule of practice. Theology has small concern for him. It savors of the cloister and smells musty with age. He is interested in men and in all that concerns the life of men. If they accept the

program of Jesus, they are perfectly free to interpret its theological niceties for themselves. He is not a *creedist*, but a *deedist*, not a *theologian*, but an *actuarian*. The acts of the apostles, past and present, are to his soul satisfying topics of consideration. With the creeds of the apostles, ancient and modern, he has no time to waste, no inclination to become entangled. He will insist that the theologian match his creed with his deed, and that is as far as he will go, for he believes that that is as far as his Master went or would go. The Church must not fail to satisfy him on this point, giving him a program worthy of its own great mission and calling forth his every spiritual faculty in his effort to meet its obligations of stewardship and service.

In his relationship towards such a Church the layman of our day will not think of the reward he is to receive nor of the crown, studded with diadems, he is eventually to wear. All such considerations will be crowded into the background as essentially

selfish, and selfishness must have no place in the Christian's heart. He will not be much

The Joy of Which
Will Banish All
Thought of Personal
Reward

exercised over his own personal salvation. Not that he will not know the value of the human soul, but that the joy of bringing "the peace that passeth all understanding" into other men's lives will so consume him that the thoughts of his personal gain will be burnt up in a glorious conflagration wherein all things selfish shall be melted, transformed, remade into the more splendid principle of sacrifice and service. But to him it will not be sacrifice. To him it will not be service. It will be simply duty, for which, faithfully discharged, the welcome plaudit shall be said, "Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord," and on that glad and happy day, the faithful layman will be surprised, and on that very account the more rejoiced, at the unexpected, gracious

fullness of his reward and the brilliancy of his crown. Sacrifice and service, to him his well done duty, will have brought him these blessings, since in his life, just because it was right, he lost no effort to lose his life for Christ's and the Gospel's sake.

IT'S YOU

- “ If you want to work in the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
- “ You'll only find what you left behind,
For there's nothing that's really new ;
It's a knock at yourself when you knock your
church ;
It isn't your church, it's you.
- “ Real churches aren't made by men afraid
Lest somebody else goes ahead ;
When every one works and nobody shirks,
You can raise a church from the dead.
- “ And if while you make your personal stake,
Your neighbor can make one, too,
Your church will be what you want to see —
It isn't your church, it's you.”

—Anon.

IV

The Layman and Evangelism

THE professional evangelist is here to stay; he has a prophet's work to do in bringing men to a consciousness of their spiritual lack. But he will never win the world to Christ. The minister has his place also, of proclamation and personal effort, in the evangelistic program of the Church. He has wrought wonders almost single-handed and alone, against fearful odds, and deserves the gratitude of the Church for his labor of love. But the minister will never win the world to the Master. The Great Commission, given more mention in Holy Writ than any other utterance of the Great Teacher, is the all-inclusive and only commission He left us. He spoke it to the whole body of the Church, when there were no min-

Every Christian
an Evangelist

isters, no professional evangelists, but when all were brethren. The Commission was to all—"Go ye," and it has never been modified. It will never be modified. It can never be.

Every era of great spiritual awakening has had as its outstanding characteristic a

A Recognition of
This Has Always
Meant Spiritual
Progress and
Vice Versa

recognition on the part of the laymen of their obligation to measure up to the requirements of the Great Commission. Every age of apathy in

spiritual power, of depression in Christian attainment, of arrested development in the Church has equally been characterized by the failure of the laymen either to appreciate or to assume their personal obligation to win others to Jesus. We say that the Church is not growing to-day as it should. Dr. H. K. Carroll, Associate General Secretary of The Federal Council of Churches of Christ in America, who has a genius for statistics, shows that, in 1914, 224,172 American churches were able to add 1,441 new con-

gregations. In other words 155 churches had to labor together a whole year to bring forth one. During that same year 763,078 members were gained by the churches, or one for every fifty church members, and three for each congregation the country over. But this is better than the growth of the years immediately preceding—a fact to be explained by the great uprising of the laymen of America in 1906 under the leadership of John B. Sleman, Jr., when on November 15th of that year in the Fifth Avenue Presbyterian Church of New York City he proposed the organization of The Laymen's Missionary Movement, which has done more to awaken the men of our American churches to the realization of their Christian stewardship than any movement since the great Methodist uprising, essentially a laymen's movement, in the eighteenth century.

We laymen are beginning to comprehend the strategic importance of our own personal efforts at evangelization. We have been engrossed in our business and our pro-

fessional life. We have rejoiced whenever a new soul was born into the Kingdom.

Nor Can the Christian Layman Delegate His Responsibility to Evangelize

We have been glad to support the Church and to attend its services. But we have not considered that our responsibility for the Kingdom could not cease with these things. We are now almost ready to say with a certain devout layman of a former generation when asked what his business was: "My business is serving the Lord, but I cobble shoes for a living." We will actually say it, all of us, before the spiritual baptism for which we so earnestly pray shall descend upon us in quickened power. We must not only be Christians, but we must work at our job. We cannot delegate our responsibility for the salvation of our brothers to any one else. We cannot hire the minister to do it for us nor the professional evangelist. We must do it ourselves, or it will not be done. And when we do, many who now stand by the carpenter's bench, or sell goods from behind the counter, or work at the weaver's

shuttle, or practice medicine, or play ball for the amusement of the people, will be lifted up into positions of eminence and become moulders of the currents of human progress. Fishermen have become world reformers. Tent makers have turned the tide of human history. Commanders of soldiers have been promoted to be generals in the army of God. Men from low estate have become powerful in high places, because they were willing to take the Lord at His word and undertake in His name. Nothing so exalts little folks into big ones, nothing so transforms weakness into towering strength, nothing so magnifies babes and sucklings into giants and heroes, as joyful willingness to do the will of the Master in the Master's way.

We laymen therefore must lay aside our timidity and our shrinking. We must divest

	ourselves of our false modesty.
We Must Each Do Our Part	We must devote ourselves
	whole-heartedly to the work

of an evangelist, which is the Lord's will for us. We must not be uncertain about our

duty to do it nor fearful as to blessings to follow. God has always blessed the evangelistic efforts of the layman with startling results. In the Acts of the Apostles, after the rich Pentecostal outpouring, only three of the original twelve are mentioned, but seven simple-hearted laymen became world-famous. It was given to a layman to be the first to yield up his most priceless possession, his very life, for the Master's sake. The missionary journeys were all planned and executed by laymen—the journeys that planted the Church in the Roman world and led to its conversion to the Christian faith. And many a nameless layman in all the churches, not called to the lime-light of service like a Stephen, or a Philip, or a Paul, or a Barnabas, or a Silas, or a Luke, or a Timothy, but happy in his opportunity to witness for Christ was a firebrand that ignited the conflagration which in less than four centuries brought the Roman Empire into Christian fellowship.

In the Middle Ages it was the laymen

of the Catholic Church, the simple-hearted, sweet-spirited monks that kept the flame of genuine religion burning in spite of the degenerate priest-hood of that day, festering in its cesspool of iniquity. Laymen made the Wesleyan revivals effective. Laymen launched and laymen maintain the modern world's missionary movement. In America, Marcus Whitman, a layman, dreamed of a redeemed Northwest; S. H. Hadley, a layman, led in the work of rescuing the hopeless and the submerged of our great cities, his soul fattening on the moral filth God enabled him to wash from their lives by the blood of the Lamb; Dwight L. Moody, another layman, became our most typical evangelist; and to-day the prince of Christian leaders in our nation is a layman, John R. Mott. The signal recognition given the work of the laymen in the splendid record of Christian achievement is certainly encouragement and challenge at once to them to undertake to labor zealously for their Lord.

But the satisfaction and the joy of such work is all the reward any man can wish for.

And the Joy to the
Evangelist—How
Sweet and Tender !

There is nothing comparable to it in the whole gamut of human experience. There is joy in Heaven among the angels over one sinner that repenteth. How much greater is that same joy in the heart of the humble Christian who has been permitted of God to say the word to his brother that has brought him to the acceptance of Christ ! Such an experience brings one to the Mount Pisgah of happiness, into the Holy of Holies of the soul, into the very presence of the Father. Soul-winning becomes a passion, once it is engaged in, and it is the only passion that never humiliates nor enervates. To be conscious that God has used you to win a soul is to be greater than a millionaire, because one soul is of more worth than all the world ; is to be greater than the commander of armies, because his business is to kill and you have helped to make the dead live again and forever ; is to have the assurance

that you are partaker with God in His plan of human redemption. To have your brotherman place his hand in yours and with it his redeemed soul and to hear him say to you : "I am a new man in Christ Jesus. Thank you for leading me to the light. Pray for me that I may be faithful," that is joy, that is happiness, that is ecstasy, that is to rise into the seventh Heaven of spiritual exaltation, whether in the body or out of the body you will know not and care less, for the things you will then be privileged to experience will be unlawful to utter. The joy, the unspeakable joy of personal work for Jesus ! And the Master wills that every layman shall have it.

But this joy has its price. The first and fundamental condition is a genuine personal experience. No man can win
**But It May Not
Be Had Without
Its Price** others to Christ who has not
himself been transformed by
His presence in his own life. The prayer-life must be copiously cultivated, that the line of communication between the worker

and his Lord may at all times be in good condition for the transmission and receipt of messages. The devotional study of the Bible, note that I said *devotional*, will fill a large place in the cost. Other types of Bible study are useful, but it will avail the soul-winner next to nothing to know whether there are two or five Isaiahs or whether Moses or another man of the same name wrote the Pentateuch. Such scholarly considerations are of academic concern and have their place, but the soul-winner wants the heart of the Bible and it can be had only in devotional study wherein the Spirit shall introduce him into the deeper mysteries of the life hid with Christ in God. An hour a day for ten days spent by about two dozen earnest Christians in devotional Bible study led to such an outpouring of the Spirit in a college as had never been known there. And my experience is that an hour a day spent in such devotion does not reduce the output of the day's work, even when placed in the otherwise busiest and most productive season

of the day. In devotional Bible study we gather the sunshine of the Spirit into our heart and are brought to splendid efficiency for work of any kind. Such study we must have, if we are to be personal evangelists of the Good News. Then, we will want to feast our souls on the records and achievements of the Christian heroes, those of the Bible, to be sure, and those outside the Bible too—the deeds of daring, the tender acts of mercy and love, the victories through Christ, of the great and good of the ages. Christian biography will inspire us, give us method, nerve us to our duty. But we dare not stop here, we cannot stop here. We must “go” and we will, not with blowing of trumpets nor with the flare of the search-light, but humbly, quietly, tactfully, yet confidently we will go in search of our brothers and we will win them to Christ.

When we are willing to pay the price of the soul-winning privilege, it will surprise us how often God will open the way for a fitting word to be spoken and how eagerly men

receive the message of the Cross—how they hunger in their hearts for it, but know

And Commonplace
Things Will Then
Become Sanctuaries
of Salvation

not the cause of their restlessness and dissatisfaction of life.

You are in your office. A man for whom you have been praying comes in with another friend on a legitimate errand of business. The conversation naturally, let me say divinely, turns to ultimate considerations. After a heart-to-heart talk, you three kneel in prayer. When the prayer is over, you feel a warm hand creeping into yours and as your hands close two souls meet in the presence of the Maker. That office has become a cathedral. It can never be simply an office again. You are riding on a train at the rate of forty miles an hour. The man by your side lets drop, rather God causes him to let drop, some word that reveals the poverty of his soul-life. You grip your opportunity. When you part, two redeemed men look each other in the eye, a new joy flooding them, if never again on earth to meet, destined to walk together

eventually in the Garden of the Lord. Riding on the train can never be just the same to you again. Here is a clothing merchant who cannot remember for many years a day in which God did not permit him to win his man. Here is a crockery merchant, relinquishing the charm of piling up millions, being more charmed with the joy of soul-winning, deliberately setting out to lead a million men to Jesus Christ. Here is a man of brilliant attainments, refusing an important post in the government service to devote himself to conducting evangelistic campaigns in colleges and securing volunteers for the foreign field. Here is a business man, fast being consumed in the wilting fire of covetousness, piling up millions in a year, suddenly finding a new orientation for his life, giving up his business, refusing to grow rich, devoting to the Kingdom the wealth his great organizing ability in spite of his quitting the game earns him anyway except sufficient to live on, and consecrating himself to Christian work.

Some, when they have paid the price, will be called into entirely new lines of service.

**And No Effort Will
Be Without
Its Sweet Blessing** Others will, while continuing in their former occupations, find abundant opportunities

to work. All will be signally blessed in their life and experience, and the Kingdom will flourish like the tree planted by the rivers of water. A single generation of Christians thus minded would win the world to Jesus without interfering in any way with their efficiency in doing the world's workaday work. It is marvellous what progress the Kingdom has made with only one man in twenty ever making an effort to win a soul for Christ. It is personal work for individuals that brings the victory. Preaching is necessary and has its legitimate function in evangelism. The evangelistic campaign serves a useful and fundamental purpose in securing group consideration of the vital necessity for spiritual regeneration. But the personal touch saves. It is a new birth for which we strive, and men are not often born in company with

others. In spiritual progress, as in Rome's experience in war, when we shorten our swords, our warriors win larger victories and our borders are extended. Andrew finds Peter, and Philip, Nathaniel—that was the manner of growth of the twelve. The modern Church will necessarily grow in the same way. The mission churches in foreign lands appreciate this fully and in many of them a man who has been converted is not received into fellowship until he has won a brother to Christ.

The urgency is upon us laymen to engage in this personal work. The fields truly are ripe unto the harvest. We are the harvesters. Sometimes it will take us from the service of the sanctuary to do it. Then we should go. We are nowhere in Scripture commanded to go to church,¹ though we are commanded to go and make disciples for Christ. Sometimes such work will interrupt the course of life we had planned for ourselves and whereby we are earning a liveli-

**The Laymen Must
Therefore Be Up
and Doing**

¹ See Appendix C.

hood for ourselves and for those depending upon us. Then we should rejoice at the interruption, for we will remember that the Lord taught us to pray for the Kingdom's coming first and without qualification or reservation. We are wholly His, or we are none of His. He will provide for us according to His own good pleasure. Our marching orders are plain. We must obey the command of our great Captain. He will care for our every interest, driving away all our fears, dispelling all our doubts, as we submit ourselves willingly into His hands.

But personal work is not all that the Lord requires at our hands. We are to preach also. It is a mistake to expect the minister to do all the preaching. He is the preacher par excellence. But lay-preaching is also profitable and essential. Jesus was a lay-preacher. The synagogue worship provided for lay-expositors in its program of public service. Stephen preached and so did Philip. The Episcopal communion has always ac-

And They Must Wit-
ness for Christ from
the Pulpit Too

knowledge the office of lay-reader. The Methodist Church provides for the local preacher, but erroneously compels him to have its license. Laymen must preach, and they do in every communion. If the opportunity is refused them in the pulpit, they will indulge the necessity in some other way, notably in the Sunday-school class, to the hurt of the class and of the preaching service to follow. We laymen were commissioned to preach and preach we must, or our own spiritual life will suffer and the Church will languish. We don't like to call it preaching. We prefer that it be known as Deputation Work, Gospel Team Work, or by some other less dignified term. But what's in a name? The thing is there and we ought not to be ashamed to acknowledge it, especially since Christ commanded us to do the plain, unvarnished act.

One of the most impressive facts about the modern revival of the laymen is the tendency for them to exercise this too-long neglected prerogative of their individual priestly rela-

tionship to Christ. In England, lay-preaching since the days of the Wesleyan revival

Lay-Preaching in
England Marvel-
lously Helpful

has continued to fill a large
place in the program of the gos-
pel proclamation, to the great

advantage of the Church and the marvellous spirituality of the laymen themselves. These men are wonderful witnesses for Christ and His saving power. As they go about their daily duties, the consciousness that they are on the Sabbath to bear testimony for Jesus sweetens their labor and spurs them to live the true Christian life. On a Sunday in England according to F. B. Meyer, the ordained ministers of the realm delivered 6,187 sermons, but the laymen filled 41,703 pulpits, and the pulpits they filled were in country districts, in mining and lumbering camps, in slums in cities, in the waste places and the by-paths of the earth, where the Good News needs to be told by one whose life is aflame with a vital personal experience.

A most notable instance of the efficacy of lay-preaching is found in Wichita, Kansas.

In 1911, "Billy" Sunday led a great evangelistic campaign in Wichita. More than five thousand were won to new-
ness of life in Christ. These
men felt the call to service.

*Its Splendid Record
in Wichita, Kansas*

They considered what they could do to show their gratitude for the new joy in their own life. The Men and Religious Forward Movement came to them with its program of work—work for plain business men. They organized in January, 1912, their first Gospel Team. To-day in Wichita alone there are twenty-eight such teams, and in the country over, more than two hundred and fifty of them, enlisting more than four thousand and five hundred men. These teams are characterized by four elements—reliance on testimony, personal dealing with individual men for Christ, prayer, and the expectancy of immediate results. These twenty-eight Wichita teams have visited fifty-six places in their city, one hundred and thirty-two outside, and been instrumental in winning 3,246 men to the Christian life.

In Columbus, Ohio, the Tabernacle Workers, an organization also growing out of

And Also in
Columbus, Ohio

"Billy" Sunday's evangelistic campaign there, are doing a similar work. Their president

is Mr. Bert Gill (properly named, since he was a saloon-keeper), who did not even go to his place of business after his conversion to get the money out of his cash drawer, turning the keys over to a lawyer to close out the business, while he gave himself to personal work. This body of workers, lay-witnesses of the wonderful transforming power of the Gospel in their own life, merchants, lawyers, bankers, plain horny-handed toilers of the city's industrial life, have been able to lead more than 3,000 persons to Jesus.

In the foreign mission service too, as well as in our home land, our laymen are begin-

Laymen have Part
Too in the Foreign
Missionary Work
of the Church

ning to realize their obligation as evangelists. This is as it should be. The command for world-evangeliza-

tion was given to all. Laymen cannot neg-

lect this work for their own sakes nor for the work's sake. They must not content themselves with praying for missions and giving to their support. They must go. The opportunities of a Christian business man in a non-Christian land to illustrate in his daily life the principles of the Gospel far surpass any opportunities in the Christian lands, where the great number of such men makes less noteworthy and important the life of the individual man. And then there is need that they should go as missionaries. In 1914 of the missionaries sent out by the eighteen largest foreign mission boards of America, totalling 2,429, 529 were laymen, or nearly one-fourth. This takes no account of the Y. M. C. A. secretaries in the foreign field, practically all of them laymen. And these Christian laymen are splendid assets in winning men to Christ, every day witnessing new-births into the Kingdom as the result of their ministrations. And recently when John R. Mott paid his general pastoral visit to the foreign mission fields, he was able by the

blessing of God to lead thousands to the Christian life.

Those who do not go to the foreign field either as missionaries or as residents can

They May Enlist
Vitality to Propagate
the Cause in the
Home Land

however find many avenues of vital enlistment for service in world-evangelization.

They can give money to send others. They are doing that, though in not so large a way as is demanded. A part of their service will be to increase gifts for missions till every dollar necessary adequately to man the whole world for Christ is ready at hand. But they must not stop at that, and in connection with that ultimate and as rendering its fulfillment possible, they will individually enlist in some, if not all the following¹ definite kinds of work in the local church or in other lines suggested by conditions and experience :

“1. Organize an energetic Missionary Committee.

“2. Encourage systematic giving and tithing.

¹ See E. E. Elliott's "The Problem of Lay Leadership."

- "3. Support a missionary or native worker in the field.
- "4. Coöperate with the Laymen's Missionary Movement in carrying out its plans.
- "5. Personally recommend strong missionary books to individuals.
- "6. Collect a missionary library.
- "7. Help the Church to adopt as its apportionment the amount needful to evangelize the world—(two dollars for each member annually).
- "8. Inaugurate and carry through an EVERY MEMBER CANVASS.
- "9. See that the Church adopts the best methods of missionary finance.
- "10. Systematically educate men concerning the missionary propaganda.
- "11. Ask the pastor to preach missionary sermons.
- "12. See that the men of the Church attend missionary conventions.
- "13. Help to develop prayer for missions.
- "14. Organize a mission study class.
- "15. Cultivate an intelligent and active allegiance to the established missionary agencies of the Church."

These fifteen lines of work are undoubtedly splendid opportunities of enlistment. All of them are worth while, but the chiefest of them, the real dynamic in the whole program of world-evangelization, is comprehended in number 13—prayer for missions. The secret of our power is in intercession. We can set no limit to the efficacy of prayer. Its power is conditioned only on the infinite resources of God. When we laymen have entered into the closet and laid hold on the infinite power there, the evangelization of the world will, from being a fond dream, begin to gladden the earth with the radiance of the new era. Pray—that is God's way to the world's salvation day. And there are thousands of devout laymen to-day with prayer-lists and world-maps systematically before them, joyous in the exercise of their God-given right of intercession. These are the men who pray the Lord's prayer in the manner and order in which He gave it, with petition for the Kingdom's coming and the

Intercession Our
Greatest Opportu-
nity for Service

Lord's will to be done, before even daily bread is asked. With them first things are first and Christ is Lord over all.

Wonderful, do you say? No, natural and normal. In every age Christ has given significant approval, in the splendor of results achieved, to such movements of the plain, unfrocked laymen of the Church. The pity of it is that these normal results are so abnormal as to occasion wonder when they are related. Not in opposition to minister or professional evangelist, but in thorough accord and harmonious coöperation, are the laymen of the Church to engage in their divinely appointed work as evangelists. We cannot, we dare not refuse to take our rightful part in the progress of the Kingdom. Our brothers cry to us. We have the light. We know the joy in our own lives that for lack of which their lives are poor and naked and sick. We dare not excuse ourselves for undertaking by personal effort and public witnessing to bring the Good News to their lonely hearts. The

God Wants Us to Do
It—For He Blesses
Our Efforts So

urgency of the Eternal is upon us and we dare not, we cannot, stand idly by, but in our own hearts we will trustfully, humbly say :¹

“ I dare not idle stand,
While upon every hand
The whitening fields proclaim the harvest near ;
A gleaner I would be,
Gathering, dear Lord, for Thee,
Lest I with empty hand at last appear.

“ I dare not idle stand,
While on the shifting sand,
The ocean casts bright treasures at my feet ;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gift my Lord may meet.

“ I dare not idle stand,
While over all the land
Poor, wandering souls need humble help like
mine ;
Brighter than the brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

“ I dare not idle stand,
But at my Lord's command,
Labor for Him throughout my life's short day ;
Evening will come at last,
Day's labor all be passed,
And rest eternal my brief toil repay.”

¹ Quoted in Chapman's “ Present-Day Evangelism.”

V

The Layman and Social Service

THE layman of our day is not less interested in services than his forefathers, but more interested in service.¹ No man who reads the signs of the times can fail to comprehend that the gospel of good deeds for the modern Christian must complete the circle of the gospel of the Good News. He must have some good news to tell and he is keen-scented for opportunity through service to create it. Intellectual contemplation of the principles taught by Christ, spiritual exaltation of the soul-life, are to him mere formalities unless quickened, made alive, by deeds becoming the man professing such principles and experiencing such relationship to the Father. And is the layman not right? Ought not the segment of our

Service the
Watch-Word
of Our Day

¹ See Appendix D.

Christian profession to be completed in the circle of our Christian practice? Did not the Master Himself say: "Not every one that *saith* unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that *doeth* the will of my Father which is in heaven"?

Frequently the newspapers, magazines and religious periodicals sound the alarm that our people are not going to church as they once did. **And the Sooner the Church Learns This the Better It Will Be for the Kingdom** It is always easy to idealize the past. The cure for the glory of the good old days is, to read the contemporary literature of those days. Every such excursion into the misty tomes of the daily life of those glorious days but serves to diminish their glory. We find the leaders of those days lamenting the departure of a yet more glorious past. The Hebrews' garden of Eden was behind them. Our garden of Eden is here and now, with prospects of increasing beauty and splendor alluring us in its care and keeping. There is no doubt in the world that the churches

to-day are as much frequented by men as in former times, and if they are not, the method of lament so dolefully indulged in by the calamity howlers will not fill the sanctuary. Men will not resort to a decadent institution, even if it does urge its divinity. Let those particular churches that are unattended and which content themselves with preaching, singing, praying, and an offering or two, with a little study of God's Word of the lighter sort on the side,—let them turn on the fierce light of introspection and find where the trouble is. It will be found to be right in the sanctuary itself, and not in the men who, we are dolefully informed, prefer their lodges to the house of the Lord. Why do these men prefer the lodges? Is it because of the perversity of their hearts? One who knows the inner heart of the lodge and of man cannot think so. It is because these lodges, without the intellectual and spiritual benefits of the preaching service of the Church, teach, though in petrified formulas, certain principles of service and brotherhood

dear to the human heart, and then give the men practical ways of illustrating them. Every lodge that is holding its men is doing so because of its allegiance to service and brotherhood as its cardinal principles. Let the churches cease to vituperate the lodges, let them resolve never to calumniate them again, and let them institute a program of service befitting their principle of brotherhood, and all will be well. Men will have to go to church, when the Church sends them out to work. Paul and Barnabas returned to Antioch and then were sent to Jerusalem to tell the good news of their mission to the Gentiles. The modern laymen, when sent out into the world by the Church, will naturally throng the churches so as to report the results of their labors, get inspiration for the future, and be commissioned for still other journeys for their King. Churches whose members are at work at the job of doing the Master's will never need to concern themselves about attendance on divine worship.

This need for service is essential to our human life—essential to rescue us from selfishness. Did it ever occur to you that a man may attend religious services with hurt to his nobler nature? If he goes simply to enjoy himself and then never passes the joy on to others, he may be an outward saint, but inwardly he is but an Epicurean philosopher. The long period of infancy is a wonderful opportunity not only to the child to learn, but for the parent to be trained in the gentler aspects of service and sacrifice. Altruism is a human characteristic potentially, but it never becomes so actually till the interests of life become externalized in service to others. Then only does the real man emerge. The true self-realization is possible only through self-renouncement. Self-sacrifice is to the Christian man the gateway to real life. Service is necessary to our finer nature. We must serve, or cease to be truly Christian men.

There is no denying that this service has its compensation for the man who renders it.

And what a sweet compensation it is! But he must not think of that. His whole heart

And Has Its
Compensation
for Men

must be engrossed in his
brother's need and his ability
to supply. Self-forgetfulness

brings the real reward of service, both to server and served. Self-conscious efforts at helping others will relieve their hearts, but the man who in that spirit relieves is poor, for the gift without the giver is bare and fruitless in inner joy and spiritual profit. Nothing so rejoices the heart, so sweetens the life, as doing deeds of kindness and of love with never a thought of the blessing that will return to the doer. The pagan religions were utter stranger to this noble sentiment. Their hardness of heart, caloused in selfishness, permitted them to cast out to die their weak and deformed children and to put their aged parents to death or to leave them in the forest to starve. How poor their heart-life was! Such cases call out the very best in Christian men and women. Our holy faith capitalizes the ills

of life and refunds them in the glorified coin of the spiritual realm. Our hearts are touched by the deformities of the young, the infirmities of the aged, the afflictions and sufferings of all, and in our effort to relieve them our lives ripen into holy fruit and our spirits emit the fragrant aroma of the heavenly realm. Every little cradle with wasted form becomes to the one that ministers a paradise of sweet communion with God; every bedside of affliction, the vestibule of holy fellowship with the Father; every opportunity to relieve or cheer, a Judean hillside gladdened with its angel chorus of "peace on earth, good-will to men," and bringing the joy unspeakable to the heart of God's ministering servant.

Social service needs to be distinguished from the social life—commonly called the life of amusement. There is no doubt that God intended His children to be happy. More than a thousand times in the Bible we are commanded to rejoice. We are told that

Social Service
More Than
Amusement !

God Himself laughed. The Son of Man did not refuse to satisfy His social life. He was a Man of sorrows and acquainted with grief—but they were the sorrows and grief of other lives, and His mission was to turn those sorrows and that grief into joy. Our nature is one and cannot be severed into compartments. Our social nature is a part of us and just as divine as any other element of our soul. We cannot neglect its cultivation and be full-orbed Christians. We must understand that we can serve God when we play as well as when we pray, and if we cannot, we must change our play or God must change us. But when all that is said, the fact still remains that we cannot play our souls into the Kingdom. Amusements are necessary, but they will not save and the wild, orgiastic demand for amusements that obsesses the people of the world to-day makes it hard to reach them with the message of service for others. The social service program of the churches must minister to the social life, but it will not stop there. To

do so would be to turn the church into a social club, to prostitute the social life, and to lose the men amused and entertained to the Kingdom. To social life and amusement however the modern Church must and will accord due recognition, that the whole of man may be saved for service.

Then again social reform must be distinguished from social service. Social reform

And More Also Than Social Reform	is but a part of social service, —that part of it which re- lates to the reformation of
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the political and institutional life of society. We tread on dangerous ground here. The Church and state have become separate. The conflict that marked their separation drew freely on the blood of the best men of that age. We do not wish them to be united again, but for the Church to withdraw from the life of society and content itself with cultivating those who have come out from the world will precipitate a repetition of the Dark Ages, and we cannot permit that to happen. The Church must have its

program of social reform and must train its men to put it through. It does have such a program, officially adopted on December 9, 1912, by The Federal Council of Churches of Christ in America in its Chicago session. It was reaffirmed at the St. Louis session in December, 1916, and was in spirit enunciated in the report of Council's Commission on The Church and Modern Industry at its initial session in Philadelphia in 1908. Here is the platform in full :

SOCIAL SERVICE PROGRAM OF THE
CHURCHES OF CHRIST IN
AMERICA

“For equal rights and complete justice for all men in all stations of life.

“For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

“For the fullest possible development for every child, especially by the provision of proper education and recreation.

“For the abolition of child labor.

“For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

“For the abatement and prevention of poverty.

“For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

“For the conservation of health.

“For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

“For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

“For suitable provision for the old age of the workers, and for those incapacitated by injury.

“For the right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

“For a release from employment one day in seven.

“For the gradual and reasonable reduction of the hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

“For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

“For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.”

When the Churches of Christ in America announce their intention to work for social justice in such straightforward manner, we may take hope for the future of the Church in this country. The Church is not going into politics neither is it going to join the Labor Union nor engage in industry as a capitalist, but its individual members will

This Program
Portends a New
Day in America

do all these things and they will do them with full consciousness of what the Church expects at their hands. The individual member of a Church with a program of social reform like this can never be the same in his attitude towards such issues as in the days before the Church made plain her position. In the light of such a program and through the inspiration of it, churches like unto the great Epworth Memorial Church of Cleveland, Ohio, of which its former pastor, Dr. Worth M. Tippy, has so graphically written in his suggestive volume, "The Church a Community Force," will spring up all over the land.

The story of how this church put new life into the Associated Charities of Cleveland ;
how it led in the campaign for
a day of rest in seven as the di-
vine right of every man ; how
it instituted and effectualized
its fight against tuberculosis ; how it procured
public playgrounds ; how it evangelized the
foreign sections of the city ; how through its

Witness
the Epworth
Memorial Church
of Cleveland, Ohio

social uplift work it redeemed the lives of the young men and women within its parish; how it created a wholesome public opinion on all matters of municipal life—is more entrancing reading than the latest novel. What Epworth Memorial Church has done, every Church can do—adapt itself to its community and after careful study of conditions make itself a community force—not simply a centre of opposition to the hurtful things existing in the community, but a positive force demanding and procuring righteousness in civil life.

Dr. Warren H. Wilson, in his illuminating volume "The Church at the Centre," has made plain the privilege of the country Church in social redemption. And Harlow S. Mills has written *A Modern Tale of the Arabian Knights*, describing just how he in the forests of Northern Michigan has succeeded in "The Making of a Country Parish," that serves all the needs, intellectual, social, recreational, spiritual of a splendid people,

And Harlow S. Mills'
Achievement in
Northern Michigan

who before his advent were not far from a primitive heathenism. President Hyde, of Bowdoin College, not long ago, startled the American people by his incisive discussion of "Impending Paganism in New England." That is exactly what will happen anywhere, when the saving influence of the Church becomes inoperative through incapacity to grapple with new situations or through imbecility occasioned by a slavish conformity to the splendid traditionalism of other days. The country Church must wake up, must re-station itself at the centre, and must gather around itself its parsonage for its minister, its parish house for its people supplying their social and intellectual needs, its playgrounds guaranteeing a clean and wholesome recreational life for its young, and with its sanctuary of worship and praise like the rudder of the ocean-liner guiding all along the highway of proper spiritual navigation into the haven of the soul at last. We cannot permit the public school, with its insistence on patriotism and scholar-

ship, to become the centre in the community life. The competition of the country school and the country Church for primacy in the community is the real spiritual Armageddon of our day. God pity our future, if the country Church is crowded from its rightful place of leadership in the community life! The undue exaltation of patriotism militates against human brotherhood, and scholarship, with all its potential benedictions, when gone to seed, has ever been a poor servant of man's higher nature. The soul must be saved that patriotism and scholarship may remain the servants rather than become the masters of men, and the Church is the only soul-saving institution that has yet appeared. Put the Church at the centre of reform and society will become the minister of the higher life. Relegate it to the background, and our Christian civilization will soon disintegrate and our delicately constructed social fabric crumble to its ruin in an awful holocaust of desolation and death.

But social service is more than social

reform. It touches every element of our human nature. It is nation-wide, world-wide, life-wide in its scope. Whenever there is a brother anywhere in the world lacking a good which I have and which I have not done all in my power to share with him—there is need for social service. It makes no difference whether that need be physical, mental, social, spiritual,—I am under obligation to minister to him, to share my good with him, and with dire consequences to my own spiritual citizenship, should I refuse. I do not like to meditate on the penalty that is to follow the man who neglects his obligation to his brother-men. The joy of serving them is the side of the picture that thrills my soul. But the Word of God is plain. Hear it. “We know what love is through Christ’s having laid down His life on our behalf, and in the same way we ought to lay down our lives for our brother-men. But if any one has this world’s good (wealth) and sees his brother-

**Social Service
Aims to Reach
Every Man and
All of Man Through
Brotherhood**

man in need, and yet hardens his heart against him, how can such a one continue to love God?" That is the penalty. Note it carefully—we cut ourselves off from the love of God. He does not cut us off from His love; we cut ourselves off. God loved us from the beginning and will continue to love us to the end, but we cannot love Him if we refuse to show our love for Him in service to our brothers for His sake. It is Godlike to love: it is Christlike to serve: it is devilish to be unwilling to share any good we have with our brothers. To refuse to share for love's sake every blessing we have received and are privileged to enjoy is to fail to live the Christian life and to cut ourselves off from the love of God. This is not socialism—it is Christianity,—the very essence of the Christian brotherhood taught in the Gospels. Socialism from without would make men artificially equal. Love from within by joyous sharing would elevate all into the gracious privilege of becoming sons of God and brothers to all men.

Nor can the demands of the Christian life of service be met simply by giving money.

**And This Brother-
hood Must Be Lived
Every Day** Money must be given. The Bible talks more about giving than it does about faith or any

other Christian virtue and it condemns in scathing terms the love of money, its selfish acquisition and use, declaring that it is at the root of all evil. This age of ours and we laymen of this age need to be told plainly that we have made our money our God, and that we must repent or lose our souls. Men go to church on Sunday and sit in cushioned pews to listen to brilliant descriptions of a happy life to come. These men fatten during the other six days of the week by unjust methods on the labor and necessities of their brother-men. Their anti-social daily life renders impossible their having part or portion in the happy life to come. Keen will be their disappointment when the Master in the spirit of the last judgment scene sends them away into outer darkness with the infinite pathos of His "inasmuch as ye did it not" sadden-

ing His heart. But it must be so : the principles of eternal justice demand it. What these men need to hear, what in the inner recesses of their heart-life they are hungry to hear, is such earnest denunciation of the engulfing sin of their lives, the sin of covetousness, that a mighty revolution and transformation shall take place and they shall be fully born into the joys of brotherhood and service. The ministers are silent, generally speaking, on this sin, this sin that so universally cankers our spiritual nature that some would condone it as a necessary evil.

This age's redemption from the ghoulish clutches of a crass and consuming materialism can be procured only by the removal of this festering cancer. The operation will cause pain, but it will save the patient. And the authority for the removal of the foul thing is at hand. It is the Word of God. Hear it. "For this ye know of a surety, that no fornicator, nor unclean person, nor *covetous man*, who is an idolator, hath any inheritance in

Covetousness Must
Die, or We Must
Lose Our Souls

the Kingdom of Christ and God.” Would the minister who preached on that text lose his job? He had better lose his job than his soul—for he has been given a stewardship of the Gospel, and faithfulness at any cost is the prime duty of a steward. But we have still further authority to operate on these brethren who are obsessed with the spirit of materialism and who because of it neglect their brother-men. “Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desires and *covetousness*, which is idolatry.” These denunciations come from Paul’s writings (Eph. 5:5 and Col. 3:5). They can be readily duplicated with passages from Jeremiah and Isaiah and are corroborated by the spirit of all Scripture. Covetousness is the root sin, and no man who has the root sin in his life is what Christ wants him to be. Justice demands that it be pointed out that it is not the quantity of money, but the love of it that is sin, and that the penniless tramp may be more covetous in heart than the multi-

millionaire who has no way of ascertaining the money he controls. The Gospel does not denounce wealth. It denounces the misuse of wealth. It would be just as necessary to denounce a man's talent to preach as to denounce his talent to make money. Both talents are God-given. Both are to be used in the spirit of brotherhood—that is all, but the snare of wealth is so insidious that the Master felt constrained to warn against it. Money is a good servant, but a hard master. We can have but one master, Who is our Lord. We cannot serve God and mammon, but we can serve God with mammon, and that is mammon's only righteous use.

We, however, cannot satisfy, as we have said, the demands of brotherhood upon us

And Then We Must
Give Ourselves Too
in Service

by devoting our mammon to
the service of the Lord and
brother-man. Christian stewardship demands that of us undoubtedly, but it demands far more than that. The paying of the tithe or of the double tithe or the giving of all our money will not satisfy our obli-

gation to the Kingdom. We must give ourselves also. That is the price of true sonship. Sacrifice of self in service—that is the pure gold, the single gold standard of the spiritual realm, wherein all eternal values are to be reckoned. God Himself set us the example. I say it reverently,—He had to, not for our sakes only, but for the preservation of His own loving nature as well. Omnipotent power, unsanctified by infinite sacrifice, would have degenerated into hellishness itself. And so our heavenly Father out of His great love gave His Son, not to appease His wrath at the sins of men (God forbid!), but to show forth His marvellous love for us from the beginning. Such conception of the atonement exalts God and enables us to understand His loving nature, and Christ by His willingness to suffer reveals His divinity and equality with the Father. Any other conception of the Father's and of the Son's relationship in the plan of redemption does violence to both and misses the heart of matter. Even so, any other conception of

our own life than that of a willingness to serve and sacrifice that we may show our love is unworthy of us as sons of God and as brothers. We must give ourselves in sacrifice, in loving service for our brother-men, and we shall then be happy to give our money. It is with us, as with the Macedonian Churches, our poverty will abound unto liberality, when we have first given ourselves to the Lord.

But the beauty of it all is that the Christian who sacrifices himself will strenuously

For in So Doing We Shall Rejoice Our Lord	deny that he has made any sacrifice at all. What others call sacrifice, he dignifies by
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the nobler term duty.¹ What they call service to brother-man, he hallows with the name privilege—privilege to do as his Master would have done. I doubt if a Christian can make a conscious sacrifice. The very moment the service rendered becomes to

¹ James Chalmers, of New Guinea, who was finally clubbed to death and eaten by cannibals, declared that "the word sacrifice ought never to be used in Christ's service."—Adapted from Brown's "The Why and How of Foreign Missions."

him who renders it sacrifice, it loses its spiritual significance and the doer dwarfs into a representative, not of Christ, but of himself.

“ The glory of love is brightest when the glory
of self is dim,
And they have the most compelled me who
most have pointed to Him.
They have held me, stirred me, swayed me—
I have hung on their every word,
Till I fain would arise and follow, not them,
not them—but their Lord ! ”

I sat in the office of a social service church on an October night. I was a chance visitor there. The telephone rang. A conversation followed, the purport of which I could not gather, but before long a young woman appeared. She hesitated to state her business when she saw me. “ Go on,” the minister said, “ for this man is interested in your report.” Such a report ! The young women of the church had visited every home in the city. They had found more than thirty homes with children unable to go to school for lack

A Picture of a
Church Whose
Members Do It

there. The telephone rang.
A conversation followed, the
purport of which I could not

of proper clothing and books. "But," she added, "we have clothed every child and purchased the necessary books." The judge of the Municipal Court a few minutes later called to explain that the "bad boy" of the town had been caught stealing again and would have to go to jail. "Oh, no!" interposed the minister. "Let me have one more chance with him." And he had it. We went down into the Sunday-school assembly room to find about three hundred persons met in happy assembly—young and old, rich and poor, young man and maiden fair, happy as happy could be, playing games, gladly conversing, planning for the daily life and for the Kingdom at once, and my soul was rejoiced at the view. "This church is never closed," the minister explained. "The people come here in preference to attending the theatre or the movies. They frequent the sanctuary rather than the dance-hall or the low dive," and again my soul rejoiced. That night, as we strolled to the parsonage, a high-powered automobile came to a stand-

still with a sudden jerk. A voice within called to my companion. A few moments of earnest, animated conversation ensued. The car sped on. In the quiet of his study, the man of God explained that this man represented the pool-table industry of the town ; that on the morrow at ten o'clock a hearing would be given to have them closed ; that his members had precipitated the fight on them ; that this man had desired a compromise of the matter ; that he had refused to consider such a proposal as un-Christian and equally unmanly. And the pool-houses went. I never saw happier faces in all my life than the members of this congregation wear. Their countenances fairly beam with joy. Such service always brings joy. And this same church maintains a Layman's Praying Band with which it is a benediction to meet. "This praying band," one of its members explained, "we find giving us the strength and inspiration we need to clean up our town and purify the life around us." Do you suppose these men consider they are

making any sacrifice for their town or for their Christ? They would repudiate the suggestion as unworthy. They would explain that they are engaged in performing their duty and with a smile, that will not rub off because it is not put on, they will begin to describe the satisfaction, the happiness, the joy that is theirs.

Such is the paradox of the Kingdom. Self-surrender is victory. Self-renouncement

Such Service Un- is self-attainment. Self-sacri-
locks the Resources fice is self-realization. Social
of the Eternal service is become the mystic

key that unlocks the resources of the Eternal. Sacrifice of self, wonderful to say, exalts self and places the crown of rejoicing on the brow of him who as a simple layman is content either to die the martyr's death or to labor in his small corner diligently till the Master calls him to come up higher and assigns him his place in the Kingdom prepared from the foundation of the world.

How Did You Die?

Did you tackle that trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
O, a trouble is a ton, or a trouble is an ounce,
O, a trouble is what you make it:
And it isn't the fact that you're hurt that counts,
But only how did you take it?

You are beaten to earth? Well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why, the higher you
bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts:
It's how did you fight and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the Critic will call it good.
Death comes with a crawl or comes with a pounce;
And whether he's slow or sly,
It isn't the fact that you're dead that counts,
But only, How did you die?

—*Edmund Vance Cooke.*

Appendix A. Note on Chapter II

A CALL TO THE MINISTRY

*From a Layman's View-Point*¹

THE Church Boards are right in their plea that our young men should consider the Christian ministry as a life-work. Emphasis needs to be placed on the claim God rightfully has on every man for his services, and too great emphasis cannot be placed here. But while this is the duty of the boards and of the churches, it should be remembered that the paramount question in each individual man's mind should be, not Shall I enter the ministry? but Can I keep out of it? No man should enter the ministry if he can get the consent of his heart to do anything else.

**The Real Question
at Issue**

It is not quantity, but quality, that is needed, and the attitude I have suggested as leading to an ultimate decision will yield just that very result.

**God Calls His
Own Prophets**

is, then, not the selection of the ministry as a life-work, but the understanding of God's will respecting life-work for the individual that is of most vital concern. As a Church we ought to hold up the claims of the ministry, but God must select His own prophets. We must not make the mistake

¹ Reproduced from a pamphlet by the author.

of selecting a Matthias, when God needs a Paul. He calls men into the ministry, not we,—our business is confirmation and ordination—and this must never be lost sight of, even momentarily. The proper attitude for each individual is to be open-minded, ready to be convinced of his duty, and submissively anxious to be of service in advancing the Kingdom of God. The real duty of the Church is to bring home to each soul of its membership the clarion call of God to His ministry and to secure from each a reverent consideration of his personal response to such a call, knowing that the call, if valid, can proceed only from the great white Throne.

The question immediately arises as to what constitutes a call to the ministry and what are the indicators

**The Place of
Friendship
in the Call**

that can assist the individual to arrive at certainty in respect to his call. One very strong indication in this direction, it seems to me, would

be the voluntary advice and counsel of a man's associates. They know him thoroughly and their desire, based on his life with them, should cause any man to ponder well his duty to enter the ministry. The minister will have his place in this advice and counsel, but he should consult others before advising too surely in any case.

A second indication would be the influence a man's

**The Life's Influence
an Indication**

life is exerting in religious circles. If he is put forward as a leader and looked to with confidence, that

would in itself suggest a larger sphere of service, es-

pecially if these marks of trust and confidence come unsought and in early life.

One's own taste and temperament will be another pointer. Do I love the worship of the sanctuary?

**The Life's Vital
Interest Should
Have Weight**

Do I rejoice in the things of the Spirit? Is my vital concern in spiritual rather than material issues? These questions will help

wonderfully in settling the matter.

But the final consideration must be in every case the witness of God's Spirit in my own heart that it is

**But the Spirit's
Witness Necessary**

His will for me through preaching to point men to the way of salvation. The writer is a layman and

is so because he has never felt that witness. He is glad to serve in a layman's place the great interests of the Kingdom, but happy is that man whom God has chosen to stand in holy places and proclaim the unsearchable riches of His Grace! There is no higher happiness! In the face of such a call, every other interest must yield. "Woe is me if I preach not the Gospel," and joy, joy, joy unspeakable if I follow my Father's call and do His will! May every young man who reads these lines place himself in God's hands and trustingly await His guidance!

A call to the ministry will require not only such

**The Preparation it
Will Require**

witness as we have just suggested, but also thorough preparation.

There are cases where the preparation must be limited, as when the call comes late in life. I have known such men to be of great service

without the thorough preparation I suggest. But a young man ought not to be content to begin his ministry without adequate preparation. If God has called him early, it is that he may fill a larger place by having opportunity to prepare for it. The times demand a superior type of spiritual leadership, and that too should encourage special effort. If a man is not willing to pay the price of his call, he may well consider whether he has really been called.

One final thought shall conclude this brief discussion—the thought as to the reward awaiting the called

**The Reward That
Will Crown the Life** and prepared minister. I said minister rather than ministry purposely, for the ministry, as such, does not

appeal to men particularly, but the individual minister does. The deference, the reverence, accorded the minister, due to his place of leadership and the vital interests he faithfully represents, will surely compensate any sacrifice exacted in his accepting the call and making the preparation. But greater than any deference, deeper than any reverence, will be the satisfaction in his own heart of having been enabled to be to men and women the gateway into the Kingdom, the everlasting Kingdom of the Christ.

Appendix B. Note on Chapter II

A SUGGESTED BASIS OF CHURCH UNION FROM A LAYMAN'S VIEW-POINT

- I. The Lord Jesus Christ, the only Head of the Church.
- II. Christian, a sufficient name for the Church and for the members of the Church.
- III. The Holy Bible, a sufficient rule of faith and practice.
- IV. Christian character, a sufficient test of fellowship and of church membership.
- V. The right of private judgment and the liberty of conscience, a right and a privilege that should be accorded to and exercised by all.

Appendix C. Note on Chapter IV

WHY I GO TO CHURCH¹

RECENTLY I was asked to tell in five minutes why I go to church. I am glad I was requested to discuss this question rather than the more usual one, *Why Men Do Not Go To Church*.

I go to church for many reasons—all of them sound ones to me. First, my Master did. It was

Because My Master Did	His custom to attend the synagogue and temple service regularly, though there were many things that occurred in both which His soul abhorred—which leads me to say that no man has the right to absent himself from divine worship because connected with it are things which he would prefer changed. It is his privilege to work prayerfully for the changes desired, but his duty is to be regular in his attendance. Since Christ is to us an example in all things, I feel that I must go to church in view of His practice. If I am a Christian, it is my duty to go to church. If I am not a Christian, it is certainly to my advantage and best interest to do so.
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Secondly, I go to church because I enjoy it. My

¹ An address by the author before the students of Elon College on "Go-To-Church Sunday" in February, 1914.

experience agrees with that of the Psalmist, when he said, "I was glad when they said unto me, Let us go into the house of the Lord,"

Because I and when I have come there, and
Enjoy It share the fellowship of my brethren

and friends, I feel as Peter did at the transfiguration, when he said, "Lord, it is good for us to be here." Yes, I enjoy going to church. There is no experience of my life more enjoyable to me than going to church to worship, and the joy of it grows with passing years. I enjoy every feature of the service,—the music, the announcements—somehow announcements at divine services are different from others—the prayers, the Scripture reading, the sermon, the offering—yes, the offering, too, because it gives me the coveted opportunity to show in a small way my appreciation for the joy the service brings my heart.

Thirdly, I go to church because it does for me and my life what nothing else can. I read a great many

Because It Does books and hear a great many lec-
For My Life What tures and addresses. I attend a
Nothing Else Can great many religious gatherings for
the discussion of religious themes.

I go to Sunday school, and try to teach. All these things I enjoy ; all of them do me good ; all of them help me. I would reluctantly part with any of them. But they are not to be compared with the uplift that comes to my heart and the inspiration that stirs my soul during the regular church service. A sermon read in the quiet of home does not touch the vital part of me as does the sacred, solemn service of the

sanctuary at the hour appointed for divine worship. I have never attended such a service and gone away without realizing that I was a better man than when I came. Some may say this is a psychological matter, but my experience teaches me it is spiritual. My life is poor enough as it is, but it would be much poorer, were the sacred privilege of attendance on divine worship denied me. My life is weak at best, but its weakness would result in speedy disaster, unless the strength the Church gives should embolden it to undertake the daily duties that confront it. My life is imperfect, God knows, but its imperfections without the cleansing power of the Church and its worship would be manifoldly greater. I simply cannot do without the Church in my life.

And, finally, I go to church because it gives me a foretaste of heaven. At church all the sordid things of life melt away and the Spirit of God plays joyously over the heart. There is sweet communion with the Father and grateful absence of all

**Because It Gives
Me a Foretaste
of Heaven**

cares and anxieties. It is true the revelator tells us there will be no temple in heaven, and there will be no need of one, for heaven itself is a temple, and only the holy and sacred associations of the Church and of the life engendered by the Church can have part there. In such an atmosphere, the atmosphere of heaven, of hope and consolation and joy, the peace that passeth all understanding enters the life and brings it close to God.

For these reasons I am happy to be privileged to go to church.

Appendix D. Note on Chapter V

THE DIGNITY AND JOY OF CHRISTIAN SERVICE¹

AS I pen these lines the eye has before it the beautiful prospect of Lake Seneca. Gratitude for such a splendid panorama of natural beauty suggests as an inviting theme—Man's Profit For God's Provision of Natural Beauty. How the heart leaps towards God in the presence of His handiwork! No artist can improve on His models.

How Grateful
We Should Be

And meditation is an art we need to practice. Perhaps some day it will be pleasant to descant on these things.

To-day the privilege of service, God-given, compels the pen to record the heart's gratitude—service, and sacrifice, the motive power of that service! Sacrifice in service to fellowmen for Christ's sake is necessary for the Christian life. In this matter our Father is our great exemplar, sending His Son as the eternal expression of His all-compassionate and tender love towards us, His children.

Service and Sacri-
fice Our Privilege

Sacrifice is as necessary to God as to us. Our

¹ Reprinted from the *Christian Endeavor World*. By the author.

heavenly Father, I say it reverently, would be a demon of the damned but for His loving heart. Heaven would be hell but for the spirit of loving sacrifice ever operative there. Great power, when unsanctified by great love, rapidly degenerates into brutality and hellishness. It has filled the earth with bloodshed and slaughter. We see its fulfillment in history today. Pandemonium and ultimate chaos must inevitably become its fruitage.

How like our Father, then, to grant us the antidote of a condition like that ! How our hearts should re-

**Even God Needs
to Sacrifice**

joice that He gave us a part in His salvation for men by calling us to service and sacrifice for our fellows !

We are dignified by being associated with Him in the redemption of the race. No higher compliment could be paid us than to be invited to engage in such a program of uplift.

And let us not forget the joy of service while thinking of the privilege of it. God intended us to have

**And So Provided
It For Us**

joy. Eleven hundred times in Scripture directly or indirectly we are commanded to rejoice. The joy of

service ! There is no joy to excell it—none even to equal it. The joy of personal salvation is not so sweet as the joy of bringing others to the Master. Let us learn that there is no self-salvation. The way of Christian progress is by the path of self-devotion. The Gospel is essentially social. How can it be the Good News unless it be published abroad !

Service is the watchword of our duty. I am thankful not only for all the beneficent blessings of a loving Father, but chiefly for the sweet privilege of workmanship with Him in humanity's uplift. And I am particularly grateful that our Christian hearts have always been animated sincerely with the delightful spirit in proportion as they have caught the Master's Spirit. May our gratitude be emptied of every tinge of self-indulgence and sanctified in the radiance of a new resolution of devotion and surrender to God and brother-man ! Let us give thanks graciously that He has called us to service in His name.

Its Blessing

How Beneficent

Appendix E

A Hundred and More Thought-Provoking Books Useful to the Layman¹

The Abingdon Press, New York City :

Soares : The Social Institutions and Ideals of the Bible.

American Baptist Publication Society, Philadelphia :

Pattison : The Ministry of the Sunday-School.

American Book Company, New York City :

Ellwood : Sociology and Social Problems.

American Sunday-School Union, Philadelphia :

Barton : Archæology of the Bible.

Roads : Rural Christendom.

Ashworth : Union of Christian Forces.

Young : Character Through Recreation.

D. Appleton & Company, New York City :

Calkins : The Business of Advertising.

Tylor : Anthropology.

¹ These books can be ordered of any denominational Publishing House or from the Publishers direct. Most of these books are devotional, informational, and inspirational. Some of them are by higher critics. The new layman can be depended on to sift the chaff from the wheat, and to grind the wheat into the flour of spiritual sustenance.

Association Press, New York City :

Jenks : Social Significance of the Teachings of Jesus.

Alexander : The Sunday-School and The Teens.

Weatherford : Introducing Men to Christ.

Weatherford : Christian Life—A Normal Experience.

Weatherford : Personal Elements in Religious Life.

Baptist Book Concern, Louisville, Ky. :

Winborn : A Man and His Money.

Burns & Oates, Ltd., London :

Fitzgerald : The Layman's Day.

Christian Publishing Association, Dayton, Ohio :

Staley : The Minister.

Harper : The Making of Men.

Collier Printing Company, Wooster, Ohio :

White : Missions and Leadership.

Thomas Y. Crowell Co., New York City :

Eldridge : The Problems of Community Life.

Doubleday, Page & Co., New York City :

Anderson : The Country Town.

Funk & Wagnalls, New York City :

Ashenhurst : The Day of the Country Church.

Ginn & Co., New York City :

Kern : Among Country Schools.

Carver : Principles of Rural Economics.

Carver : Sociology and Social Progress.

Curtis : Play and Recreation.

Griffith & Rowland Press, Philadelphia :

Cope : The Efficient Layman.

D. C. Heath & Co., New York City :

Henderson : Dependents, Defectives and Delinquents.

Houghton, Mifflin & Co., Boston, Mass. :

Ames : The Higher Individualism.

Cabot : What Men Live By.

G. P. Putnam Sons, New York City :

Cooper : Bible Study in the Work of Life, Vol. I.

Laymen's Missionary Movement, M. E. Church
South, Nashville, Tenn. :

Plan for Operating The Laymen's Missionary
Movement.

The MacMillan Co., New York City :

Plunkett : The Rural Problem of the United
States.

Powell : What is a Christian ?

Patten : The Social Basis of Religion.

Royce : The Problem of Christianity, 2 Vols.

Bailey : The Country Life Movement.

Harrison : The Creed of a Layman.

Hodges : Faith and Social Service.

Templeton : A Layman's Mind on Creed and
Church.

Gowin : The Executive and His Control of Men.

Methodist Book Concern, New York City :

Calkins : A Man and His Money.

Quayle : Laymen in Action.

Quayle : The Pastor-Preacher.

Missionary Education Movement, New York City :

Doughty : The Call of The World.

Doughty : Efficiency Points.

Agar : Church Finances.

Matthews : The Individual and The Social Gospel.

Wilson : Community Study For Cities.

Wilson : The Church of the Open Country.

Taft : Community Study For Country Districts.

Ward : Social Evangelism.

Trull : Five Missionary Minutes.

Trull : Missionary Programs and Incidents.

Wilson : The Church at the Centre.

Wills : The Making of a Country Parish.

Tippy : The Church a Community Force.

White : The Church at Work.

The Pilgrim Press, Boston, Mass. :

Athearn : The Church School.

Atkinson : The Church and The People's Play.

Lawrance : The Sunday-School Organized For Service.

Fleming H. Revell Co., New York City :

Speer : Christianity and The Nations.

Talling : The Science of Spiritual Life.

Faunce : What Does Christianity Mean ?

Lynch : The New Opportunities of the Ministry.

Adam : Religion and The Growing Mind.

Lee : The Science of Religion.

Macfarland : Christian Service and The Modern World.

Brown : Unity and Missions.

Chappell : The Church Vacation School.

Elliott : Making Good in The Local Church.

Elliott : The Problem of Leadership.

Goddell : The Price of Winning Souls.

Goddell : Pastoral and Personal Evangelism.

Morgan : Evangelism.

Thwing : The Working Church.

Chapman : Present Day Evangelism.

Meyer : Hints For Lay-Preachers.

Yatman : Lessons For Christian Workers.

McGarrah : A Modern Church Program.

McGarrah : Modern Church Finance.

Torrey : How To Bring Men To Christ.

Chas. Scribner's Sons, New York City :

Richardson and Loomis : The Boy Scout Movement Applied To The Church.

Hartshorne : The Book of Worship of the Church School.

Hartshorne : Manual For Training in Worship.

Cunningham : Christianity and Social Questions.

Royce : Sources of Religious Insight.

Cooley : Social Organization.

Cooley : Human Nature and The Social Order.

Small, Maynard & Co., Boston, Mass. :

Scott : The Theory of Advertising.

Scott : The Psychology of Advertising.

Southern Christian Publishing Co., Elon College,
N. C. :

Harper, Lawrence and Wicker: Preparing The
Teacher, 2 Vols.

Sunday-School Board, Southern Baptist Convention,
Nashville, Tenn. :

Hatcher: The Pastor and the Sunday-School.

Schauffler: The Pastor's Leadership of Sunday-
School Forces.

Sunday-School Times Co., Philadelphia :

Ellis: Men and Missions.

Teacher's College, Columbia University, New York
City :

Hartshorne: Worship in the Sunday-School.

University of Chicago Press, Chicago, Ill. :

Selleck: The New Appreciation of The Bible.

Wallis: The Sociological Study of the Bible.

Wallis: The Struggle For Justice.

Waring: Christianity and Its Bible.

Cook: Christian Faith For Men of To-day.

Evans: The Sunday-School Building and Its
Equipment.

Henderson: Social Duties From The Christian
Point of View.

Matthews: Scientific Management in the
Churches.

Cope: Religious Education in the Family.

Burton and Matthews: Principles and Ideals For
the Sunday-School.

Matthews: Message of Jesus to Our Modern Life.

Matthews: The Social and Ethical Teachings of Jesus.

Hutchins: Graded Social Service For the Sunday-School.

Butterfield: The Country Church and The Rural Problem.

Goodspeed: The Story of Our New Testament.

Burton, Smith, and Smith: The Atonement.

Coe: The Psychology of Religion.

Smith: A Guide to the Study of the Christian Religion.

Yale University Press, New Haven, Conn.:

Coffin: Some Christian Convictions.

Young People's Missionary Movement, New York City:

Hixson: Missions in The Sunday-School.

Brown: The Why and How of Foreign Missions.

THE BIBLE (All Publishers):

King James Version.

American Revision.

Twentieth Century New Testament.

The New Testament in Modern Speech.

Any Other Version.

**This book is under no circumstances to be
taken from the Building**

[illegible]

